THE ANTIDOTE:

OR,

A Seasonable Discourse

on *ROM.* 13. 1.

SHEWING

The Necessity and Reasonableness of Subjection to the Higher Powers.

With an Account of the

DIVINE RIGHT

Or ORIGINAL of

GOVERNMENT.

By *John Walker*, M. A.

Honour thy Father and Mother, that thy days may be long upon the Land which the Lord thy God giveth thee, Exod. 20. 12.

LONDON, Printed by *Th. Hodgkin*, for *Anthony Stephens* Bookseller, near the *Theatre* in *Oxford.* 1684.

John Mansfield

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To the Honoured SIR ROBERT SAWYER, Attorny General to His Most Sacred MAJESTY of GREAT BRITTAIN, &c.

Honoured Sir,

THough the Real Esteem and Great Veneration I have for Your Integrity and Worth, hath been the cause of the Trouble, yet I fear it will not be Justification and Excuse for the boldness of this Address: Not but that I know You to be

a Perſon of very great Candor and Condeſcenſion, of Complacency and Goodneſs, very ready to Accept and Commend, Encourage and Promote any Undertaking of this Nature, any thing that may perſwade and contribute ought unto Loyalty and Obedience, in ſo Seditiouſly and Rebelliouſly Profligate an Age. And indeed it was this Conſideration, *viz.* of that Great Love to the Subject here Treated of, that gave me the Aſſurance and Confidence of Prefixing Your Name to this ſo mean a Diſcourſe. I could not but perſwade my ſelf, but that to One who hath ſo vigorouſly and eminently Aſſerted and Practiſed Loyalty and Fidelity to His Prince and Sovereign, ſuch ſeaſonable and neceſſary Truths as are here delivered, would, from how mean a Hand ſoever, be

be very grateful and acceptable: Especially when there are so many *Sheba's*, Sons of *Belial*, still blowing the Trumpet to Rebellion, and endeavouring to Dethrone the Lords Anointed, and to Involve these Nations in a Miserable and Bloody War, a Lamentable Confusion and Ruin. It was a prospect hereof that at first excited me to Pen what I here Present You with, and that hath now encouraged the Publication. I am not very Solicitous what Entertainment it will meet with; there is nothing that will please or satisfie some Men; that are obstinately resolv'd and prejudic'd against a Truth, be the Arguments from Scripture and Reason otherwise never so cogent and convincing. Nor am I so vain and fond as to imagine and be-

lieve, that I ſhall turn Apoſtle, and convert ſuch unreaſonable Ethnicks. *It* is utterly impoſſible to perſwade a Man that the Sun ſhines, if He will not believe His own Eyes; and it is as difficult to convince any one of the Truth, how perſpicuouſly and fully ſoever Repreſented and Demonſtrated, that rejects all Scripture and Reaſon in the diſquiſition. It is this that hath rendred me hopeleſs, as to any profit and advantage that this ſort of Men will reap from this Diſcourſe; but as to reaſonable and ingenuous Men, all that will open their Eyes and ſee, I doubt not but that They will find enough and ſufficient to convince and perſwade Them of, and to confirm Them in the Truths here repreſented; and it is for ſuch as Theſe that I have taken all this pains. However,

ever, it comes not to inform and inſtruct You, it being only a Copy and Tranſcript of Your Life and Practice; and as ſuch, *I* Hope, You will Vouchſafe it Shelter and Protection under Your Roof, and the Author a place amongſt Thoſe that really Honour You, it being the Higheſt of His Ambition, to be in all Sincerity and Faithfulneſs,

Your Moſt Obedient and

Humbly Devoted Servant

John Walker.

THE PREFACE.

READER,

MY Design when I first Writ, and now Publish this Discourse, was and is to Serve Truth, my King, and my Country. To do my duty as a Minister and Christian, as a Good and Loyal Subject, and to Act as One that had a real Tenderness, Care, and Concernment for the Prosperity and Welfare of that National Community, whereof He is a Member. To serve Truth, by Opposing, Censuring and Refuting those damnable and false Doctrines and Positions, that have been but too much the Judgment and Practice of too many amongst us, and that have abundantly contributed to all that Faction, Sedition, and Rebellion, that have so frequently dar'd and

and threatn'd Authority. To ſerve my King, by giving a Juſt and Rational Account of the grounds and cauſes of a Dutiful Subjection and Obedience to be paid unto Him, and thereby perſwading unto, and enforcing its performance; as alſo by more largely and particularly ſhewing what it is, and wherein it conſiſts. And my Country, by endeavouring to unite and conjoyn all the Parts of this Great Body with the firm Band of Fidelity and Allegiance, and thereby under the Divine Protection and Goodneſs, ſecure a laſting Happineſs and Peace unto the whole: Union in the Body Politick being like to that in the Body Natural, its beſt defence and preſervative. And this being my deſign, I doubt not but that I ſhall have the concurrent Approbation and Suffrage of all Good Men.

But to all this it may be Objected, that it hath been already perform'd by Others, and then what need of this? Whereunto I return, Firſt, That I have ſo far adverted to the Objection, as to ſuppreſs the Publiſhing of this Piece for above a Year, it being ſo long ſince it was prepared and fitted, as it is now preſented to the view of the Reader. Secondly, That when a general

neral Ruin threatens, We do not call in only the help of the Neighbourhood, but of the whole Country; and this being ſo much our caſe, it need not be wondred at, if I, out of an honeſt Zeal for the Proſperity of Sion, *have put to my Helping Hand, and endeavoured to avert the deſtruction and Ruin of the beſt State and Church in the World. But Thirdly I anſwer, That I never heard of, or ſaw, any Author that hath ſo fully and largely, and in that method, treated of the Subject as it is here perform'd: So that this as to me may be a ſufficient Apology and Reaſon for the Publication, and a reaſonable and ſatisfactory Anſwer to the Objector.*

As to others (if any ſuch there ſhall be) that are ſo unreaſonable as to Object, that I have put a Text of Scripture before it, and thereupon bottom'd and grounded my Diſcourſe; I do not think it worth my while to make any Reply, it not being likely that They ſhould be pleaſed or delighted with my Comment, that are not ſo with St. Paul's *Text. Although I could tell Them that this Diſcourſe was principally Deſign'd to perſwade to Practice, and that therefore I judg'd I could not ſo well effect this, as by Diſcourſing from ſo Good and*

Juſt

Juſt an Authority. And for my part, I always apprehended and believ'd, that there could be no more effectual way of convincing, or better method of Reaſoning and Diſcourſing (eſpecially on Subjects of this Nature) than by Scripture and Reaſon; and They that will not be ſatisfied by this, are too fooliſhly capricious, and have too much of the Buffoon, ſo as to be conſider'd or taken notice of by any grave and ſober Writer; and till They can ſuggeſt a better, They only Proclaim Their Impiety, Folly, and Unreaſonableneſs unto the World.

Theſe Objections being remov'd, I think I need not fear one from Its Unſeaſonableneſs, the too great Iniquity and Impiety of the Times, but too much Apologizing for me and it, as to this particular, wherein Faction and Sedition have form'd and invented Imaginary and Falſe Plots, and Real and True Ones. I ſay Imaginary and Falſe Plots, as that the King ſhould endeavour to bring Popery and Arbitrary Government into the Nation: Pretences and Suggeſtions as falſe as Hell, without the leaſt appearance of Truth and Honeſty, and as malicious Falſhoods and Lies as were ever belcht from the Infernal Pit. For as to Popery, what hath He done to encourage

courage and Abett it, or to give its Factors and Emiſſaries any ſuch hopes? Hath He privately own'd or frequented its Worſhip, or openly endeavour'd to have the Publick Acts of the Nation againſt it Repeal'd? Hath He ſent for the Jeſuit to come in, or given the Prieſt publick allowance to make as many Proſelytes as He can? If He hath done nought of this, nor any thing which with any probability of Truth can be ſuſpected to look this way, except the Favour once indulg'd to all His inveterate and implacable Enemies, and which was as much to bring in Presbytery and all falſe-named Proteſtantiſm, as Popery (they being all alike tolerated, and all of them of as equally direful an Aſpect to the Government, one as the other) as certainly He hath not, nor ever will, if we will believe His Royal Word; what Reviling, Lying Caitiffs muſt theſe be, openly to traduce and beſpatter their King and Governor? And how helliſh a falſhood muſt it be to ſay He doth this ſtill? Eſpecially if we conſider, that He hath all along frequented and adhered to the Uſage and Rites of the Church of England, *and ſuffered the Laws to be Executed upon this ſort of Men. But we need not wonder that*

He

He hath been thus used by them, when they have been so frontless, so possessed with a lying Spirit, as to utter this Calumny and Untruth against the Best and Truest Protestant Church under the Heavens: And when they speak most modestly and tenderly of us, we are then no less than Popishly affected, Tantivying it at least (in their own dialect and phrase) towards Rome. *And as for His endeavouring to Rule by an Arbitrary Government, 'tis as false and malicious an Untruth as the other; and they that have had the Impudence to invent and broach it, cannot give one instance wherein He hath transgressed the Rule of the Law, entrench'd upon His Peoples Rights and Properties, and exceeded the Royal Prerogative. And though it ought to be presum'd and believ'd, in behalf and favour of the Prince and Ruler, even upon the account of common Christian Charity, (which Commandeth us to believe and hope the best of all men) that He never hath, nor ever will do any such thing, especially when there is no plain evidence and appearance to the contrary; and in that also He hath given His People all the assurance He well can, that He will not Rule but according to Law, as by*

His

His Coronation Oath, and His repeated Promiſes and Declarations ſince, particularly that which He cauſed to be iſſued out, immediately after the Diſſolution of the Parliament at Oxon: *I ſay, though Charity, the reaſonableneſs of the thing, and common Equity do oblige us thus to think and believe, yet theſe men will not be perſwaded hereby, and rather than beloved Aſſociation and Rebellion ſhall want a Pretext, they will ſtoutly bear it out with the help of a modeſt Forehead and Tongue, that their Governor is a Perjur'd and falſifying Perſon. But if He hath done nought of this too, neither the one nor the other, (as we have all the reaſon in the World to believe and perſwade our ſelves that He hath not) then 'tis plain and apparent that Fanaticks can invent and tell Lies, are the open and downright Lyars, and that formal Saints are herein at leaſt real Devils. Theſe are the Falſe and Imaginary Plots: The Real and True Ones are thoſe of Killing the King and Subverting the Government, againſt the Crown and Dignity, the Life and Happineſs, the Tranquility and Peace of the Lords Anointed,* Herod *and* Pontius Pilate, *and all the Nation of the Jews, Papiſt and Fanatick,*

and

and all the Raſcally Rabble of Phariſaical Hypocrites have conſpir'd, as is apparent from a Nemine contradicente, *the joynt conſent of the Two Houſes of Parliament as to the former, and the Confeſſions of Intereſted Parties as to the latter: So that whatever may be Objected againſt the Diſcourſe, yet I am ſure its Unſeaſonableneſs cannot. I could wiſh that it were altogether Unſeaſonable, but alas! the* Shimei's, *the* Sheba's, *the* Achitophel's, *the* Abſalom's, *the* Raviliac's, *and the* Clement's *amongſt us, do but too much juſtifie the undertaking and attempt.*

The Bleſſing and good Influence that it is to have upon the Heads and Hearts of thoſe that Read it, I am to leave to Him that only can give the Increaſe, and make the Dry Bones live. I have done my Duty as a True Proteſtant Divine, and Chriſtian, have here told Judah *of his Sins, and* Iſrael *of his Tranſgreſſions, and have endeavoured to ſhew unto all, the good and the old way of Obedience and Subjection to the Higher Powers, by Repreſenting Truth in its own Native Dreſs, without any artificial or falſe Colours. My Requeſt to the Reader is, that He would carefully and impartially Peruſe and Read it without*

out Prejudice and Paſſion; and with me offer up and preſent this Supplication and Prayer to the Throne of Grace, that It would Pleaſe the Divine Clemency and Goodneſs, ſo far in Mercy to Look down upon us, as to Open our Eyes, and make us ſee what thoſe Things are, the End whereof is Peace.

Farewel.

THE

THE ANTIDOTE:
OR,
A Seaſonable Diſcourſe
OF
Subjection to the Higher Powers.

ROM. xiii. 1.

Let every Soul be ſubject unto the Higher Powers. For there is no Power but of God.

HAd that foul Calumny and Aſperſion wherewith the Enemies of the Chriſtian Inſtitution at firſt branded and tra-

Luke xxiii. 2. Acts xvii. 7.

traduc'd both *It*, and its *Profeſſors*, viz. That it contriv'd and abetted Faction and Sedition, Mutiny and Rebellion, againſt the Supreme Power and Government of every Polity and Kingdom, been as true and real, as 'twas indeed falſe and malicious, Princes and Rulers would have had an abundant reaſon and cauſe of jealouſie and watchfulneſs againſt a thing ſo pernicious and baneful to Society and Mankind; and the following Perſecutions have been as juſt and reaſonable, as fit and neceſſary. Nay, ſuch a Practice would

would have been an irrefragable Confutation of all that Sanctity and Innocency they ſo much cry'd up, and pretended to, and have juſtly made the Propagators of ſo wild and extravagant a Doctrine, a Spectacle of Contempt and Scorn, of Villany and Injuſtice to the World, to Angels, and to Men. But as Chriſtianity, the Religion of the Holy Jeſus did never allow or countenance any thing of this kind, much leſs authorize the Subverting of Governments, the pulling down of Empires, or the deſtru-

ction of that Order and Subordination God had placed in the World; but, of the other ſide, with the ſtrongeſt Sanctions, and moſt powerful Arguments perſuaded to the contrary; ſo never did any true and ſincerely honeſt Chriſtians exert and avow ſuch wicked and damnable Exploits, or by a Covenanting Diſpenſation preſume to make ſo large Entrenchments upon the Law of Nature and of Grace. That there have been Treaſons and Rebellions acted in a Kingdom, and amongſt a People profeſſing Chriſtianity, if we look

look no farther than our ſelves, we have an undeniable Teſtimony and Evidence; but then certainly this was not done by us as we were Chriſtians, or by the Authority of our Religion, but as we were ſenſual, carnal, and deviliſh; acted by a ſpirit of Pride and Ambition, of Hypocriſie and Diſſimulation, of Malice and Revenge, of Self-intereſt and Covetouſneſs. *For the wiſdom that is from above is firſt pure, then peaceable, gentle and eaſie to be intreated, full of mercy and good fruits, without partiality, and without hypocri-* Jam. iii. 17.

ſie. The Chriſtian Inſtitution, like its Author, is of all things the moſt innocent and harmleſs, the moſt meek and humble, the moſt ſelf-denying and condeſcending. Its deſign and buſineſs is to inflame us with the love of God, and of our Neighbour; to promote and eſtabliſh Peace within, and Peace without; and to make our Converſation and way of living here on Earth, in ſome degree and meaſure a reſemblance and expreſſion of that more perfect Concord and Unity, Love and Amicableneſs we ſhall fully poſſeſs here-

hereafter in Heaven. And therefore as it equally detéſts and forbids whatſoever may hinder or leſſen the increaſe and growth of theſe excellent fruits of the Holy Spirit in us through the whole courſe of our Lives, ſo in order hereunto doth it ſtrictly enjoin and command us to *render to all their dues.* To *owe no man any thing, but to love one another.* To *be of the ſame mind one towards another.* To *bleſs them which perſecute us;* to *bleſs and curſe not.* To *recompence to no man evil for evil;* to *provide things honeſt in the*

Rom. xiii. 7, 8.

Rom. xii. 16.

14.

17.

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Rom. xiii. 7, 8.

Rom. xii. 16.

14.

17.

ſight of all men. And, *if*
18. *it be poſſible, as much as lieth*
in us, to live peaceably with
all men. Not to *avenge our*
19. *ſelves, but to give place unto*
20. *wrath.* And *therefore if our*
enemy hunger, to feed him: if
he thirſt, to give him drink.
Finally, *Not to be overcome*
Ult. *of evil, but to overcome evil*
with good. And agreeable
to this is what St. *Peter* in
other terms expreſly com-
mands, That we ſhould *ho-*
nour all men. Love the Bro-
1 Pet. ii. *therhood. Fear God. Honour*
17. *the King.* Indeed ſo full and
copious is the Goſpel in
aſſerting this Truth, that
as one may run and read

it;

it; ſo there needs no abuſing of Scripture by ſtraining it (as hath been maliciouſly and untruly ſuggeſted) to evince and prove it: For what can be more plain and full, if we'll believe either the Text or Context, than what our Saviour enjoins and preſcribes? *Render unto* Ceſar *the things which are* Ceſars. Mat. xxii. 21. And what they are, St. *Paul* acquaints you, *viz.* firſt in general, *Subjection*; then in particular, *Tribute*, *Cuſtom*, *Fear*, *Honour* and *Love*: *For love worketh no ill to his neighbour.* Rom. xiii. 5, 7, 8, 10. And as expreſs and clear is what he

he infers in *ver.* 5. *Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.*

Religion then, you ſee, utterly diſclaims and diſowns all Invaſions and Uſurpations of PRINCES Thrones and Dominions, of their Perſons and Affairs. It hath ſecured and bounded their Rights and Properties, by an unalterable and not to be violated Fence and Law; and ſeparated and lifted them up above all others, by a ſpecial mark of Sacredneſs and Majeſty: *For I have ſaid ye are Gods.* From whence

Pſalm lxxxii. 6.

then

then come Wars and Fightings among us? All those horrid and hellish Rebellions, Conspiracies and Treasons; all those injurious and scurrilous Speeches, and foul Language; all that unjust and unnatural Resisting and Gainsaying; and all that unworthy and dishonourable Usage and Treating of our Superiours and Governours, by subtle and slie, false and malicious Insinuations, Suggestions, Back-bitings, Whisperings, and Slanderings: *Come they not hence*, saith the Apostle, *even of your lusts that war in your members? Ye lust, and have* Jam. iv. 1, 2.

have not : ye kill , and deſire to have , and cannot obtain : ye fight and war , and yet ye have not.

Come they not from our Ambition and Haughtineſs, that will not ſuffer us to ſit ſtill , and acquieſce in that ſtate and condition of life Providence had placed us in, but to be more Honourable and Great, Eminent and Powerful?

Come they not from our Avarice and Greedineſs, which will not be ſatisfied with the Chriſtian allowance of Food and Raiment, but like the Horſeleech , cries , *Give* , *Give* ; *Et per*

fas

fas nefaſque: And by right or wrong, Oppreſſion and Injuſtice makes way to greater Riches, and more plentiful Treaſures?

Or come they not from our Self-love, which, whilſt it exceedingly magnifies our own merits, will as much decry and depreſs thoſe of others? And then, are we ſo fit for and worthy of Honourable Employs, to be thus ſlighted and contemn'd, will be the next Suggeſtion, and the next to that, a deſire to revenge and right our ſelves, join'd with an implacable hatred againſt thoſe that

ſtand

ſtand in our way, and oppoſe us.

Theſe, and the reſt of this accurſed Litter, are, no doubt, the true Fountains and Springs of our evil Thoughts, bad Words, and worſer Actions, againſt our Governors: of our *deſpiſing Dominions, ſpeaking evil of Dignities, and ſtretching forth the Hand againſt the Lord's Anointed.*

Theſe are the great *Boutefeu's* and *Incendiaries* in Church and State; they who excite and teach us firſt to murmur and complain, then form Parties, and enter into *Aſſociations*, and,

and, *in fine*, openly to Reſiſt and Rebel. And would we be but ſo Chriſtian and prudent, as once to make the Experiment, *i. e.* extirpate and baniſh them all out of our hearts and lives; lay by all our Prejudices and Paſſions, our Sins and Follies, we ſhould upon a review of our former practice, eaſily and quickly find, and as readily confeſs, that our Complaints and Murmurings were unjuſt, or at leaſt impertinent; our bandying together in Parties unneceſſary and dangerous, and our open reſiſtance wicked and abo-

mi-

minable. And as it would extort this juſt Confeſſion and great Truth from us, ſo would it make us better natur'd, and better manner'd; more civil, kind, reſpectful, and obedient to the Higher Powers. For now having none of theſe unruly and boiſterous Paſſions and Luſts to ſupport and cheriſh, to maintain and defend, we ſhould be fitly prepar'd and diſpos'd to embrace and *receive the Truth in the love of it*, and ſo be able to underſtand and ſee the neceſſity and convenience, in reſpect at leaſt of our preſent welfare,

fare, of a dutiful ſubjection to our Superiors.

And though this very Conſideration that thereby we ſhall become good Subjects, and ſo quietly and peaceably enjoy the benefit and happineſs of the Government we live under, may be thought a ſufficient Argument and Motive to every reaſonable Man to depoſite and abandon his unreaſonable Lufts and Deſires, yet there is another of far greater moment and importance, which, if he hath any ſerious Regard or Concern how he ſhall live for ever,

will certainly be ſo prevalent as to effect it; and that is, that without the doing hereof, *He can never be a good, an upright, and ſincere Chriſtian.* For it cannot be rationally ſuppoſed, that God can be lov'd, honour'd or obey'd, by our Luſts and Vices; and if he cannot, then 'tis as neceſſary that we ſhould hate and reject them in reſpect of God, as of his Vicegerents. And if we do it upon this account, we ſhall alſo do it upon that, becauſe what makes us good Chriſtians, will alſo make us good Subjects: For no Man ever yet truly lov'd,

lov'd, fear'd, and honour'd God, that did not as truly love, fear, and honour his King; in that our keeping of God's Commandments being the beſt and trueſt expreſſion of our love to him, and our obedience and ſubjection to his Deputies, thoſe whom he hath ſet over us; one prime inſtance of our Duty, if we love God more than in word and in tongue, we will make it our eſpecial care, that we ſerve and obey them in deed and in truth.

And this, as it is every Man's Concern, in as much

as every Member of the Community hath a common intereſt and benefit in the Government; ſo is it every mans indiſpenſible Duty, in that all are equally tied and oblig'd hereunto by God. And ſo is it expreſs'd by our Apoſtle, in the words I have read unto you, *Let every Soul be ſubject unto the Higher Powers*, &c.

This is that St. *Paul*, with a great deal of Reaſon and Cauſe, confronts to our ſeditious Mutinings, and ſaucy Gain-ſayings; to our Rebelling againſt, and Diſobey-

beying the Gods of the Earth. This is that excellent Remedy and Catharthick he preſcribes, to expel and purge out the noxious humours and qualities of the Body Politick of any Kingdom and People. And would we but be ſo juſt to God, our Governors, and our ſelves, as to attend unto, and follow the Inſtructions and Command, or ſeriouſly and in earneſt to addreſs to, and haſten its Application, we ſhould find it the beſt and moſt ſuitable Advice and Counſel for our condition, as ſovereign and effectual, as 'tis

indeed neceſſary: Nay, we ſhould have Reaſon to hope, even in this Age of Undutifulneſs and Diſobedience, that Kings and Rulers would once more, upon the account of Conſcience and Religion, be lov'd and rever'd, honour'd and obey'd. But when we play at faſt and looſe with the Precept (as God knows we do with too many others) and uſe it, as ſome do their outward Dreſs and Attire, only for Pomp and Gaiety, to ſerve the preſent Scene of Affairs, or in that 'tis modiſh and faſhionable, and with the ſame levi-

ty

ty and inconſtancy reject & throw it off, when the times, our Intereſts and Humours are ſerv'd, no wonder that it hath ſo little prevalency and force, that the Evil grows and ſpreads, that we publickly and openly rebel, and as publickly and openly own and avow it. We muſt firſt cordially and ſincerely love, fear, honour and obey God, the great Univerſal Governor of all things, before we can as truly and in obedience to his Command and Will, pay Subjection and Reverence to thoſe whom he hath ſet up, his Subſtitutes

and Delegates; otherwiſe they, as well as their Maſter and Lord, muſt expect to meet with Indignities and Affronts, to be diſreſpected and diſobey'd. For as Religion is the beſt ſecurity, and ſtrongeſt ſupport to Princes Thrones and Scepters, as it is the moſt uncontrolable tye and obligation to a dutiful Obedience to be rendred unto *Cæſar*; ſo when this through the Debauches and Prophaneneſs, the Hypocriſie and general Impiety of a Nation ſhall decay, and as to its energy and power become utterly evacuated, what

what can be the effect and conſequent hereof, but that the Superſtructure and Building ſhould fall and periſh with the Foundation, and the Dues and Rights of Government be buried in the ruines of Piety?

And would we but throughly and impartially ſearch to the bottom, we ſhould trace and manifeſtly perceive all along the ſpirit of Irreligion and Atheiſticalneſs, to be (as I have already hinted) the Original and Spring of all that Rebellion and Diſobedience, Sedition and Faction that hath ſo frequently and boldly

boldly appear'd, and been acted amongſt us. And the truth is, had we been as good and honeſt Chriſtians as we profeſs and pretend to be, ſo ſincerely devout, pious and holy, as the Laws and Conditions of our Religion enjoin us, we could never have been ſuch bad Subjects, ſuch very Devils and Satans, Calumniators and Revilers of, and Adverſaries and Enemies unto the very Name and Being of Monarchy and King.

'Tis not, I hope, a Queſtion now, *Whether Subjection and Obedience to our Governours be an Injunction and Pre-*

Precept of Chriſtianity? If it is, their own Eyes may ſoon ſatisfie and give them a reſolution of the Caſe; but if it is not, as it cannot well be, except we are wilfully ſtupid, and obſtinately ignorant, how ſevere a Reckoning muſt ſome, too many of us expect, without a real and ſpeedy Repentance, Reformation and Amendment for ſinning againſt ſo much light and knowledge: And therefore to ſuch as I cannot offer a greater, ſo not a more ſeaſonable piece of Charity, than to re-mind them of their Duty, and addreſs

dreſs my ſelf to them in the words of our Apoſtle, *Let every Soul*, &c.

The Deſign then and Scope of my Text, is at once to enjoin and perſuade us to yield, and pay a dutiful Subjection and Obedience to the Supreme Magiſtrate or Governour, let him be of what Religion or Sect, Denomination or Party ſoever; let him be good or gentle, ſevere or froward: He cannot well be worſe than a *Nero*, under whom the Chriſtian *Romans* liv'd, who was both Infidel and Tyrant, yet

St.

St. *Paul* ſtrictly commands them to be ſubject; *Let every Soul be ſubject.*

And as this is the beſt, ſo is it all, the whole of State-Policy that any Chriſtian Member or private perſon of any Community or Kingdom is left or empowred by Chriſt and his Apoſtles, to buſie and employ himſelf withall: Not ſaucily to intermeddle with Publick Affairs of State, not impudently to ſuggeſt what is fitteſt or moſt convenient to be done; but modeſtly to think his Governours wiſer and better able to judge of State-conveniencies than him-

himſelf, juſtly to leave the management of the Publick to their diſcretion, and humbly and peaceably to acquieſce in and ſubmit to what they ſhall impoſe and ordain. What undeniably concerns us, is, to ſtudy to be quiet, and to do our own buſineſs; to take care that we worthily and Chriſtianly behave and order our ſelves in that calling or condition of life God hath placed us in; and that we fail not in the juſt performance of what properly belongs unto us, and is the matter of our Employ and Duty. And therefore ſhould

there

there happen any miſcarriage or indiſcretion in the Publick Tranſactions of the State, (as what is free from them, and ſo prudent to foreſee and provide againſt all Contingencies and Events?) certainly it is not for us, no part of our Buſineſs and Duty by Murmurs and Whiſpers to reveal and find fault with, by unjuſt Slanders and Miſrepreſentations to belie and libel, and by undutiful Petitions and Remonſtrances openly to revile and accuſe the Government. I ſay it is no part of our Buſineſs, becauſe (as he in the *Hiſtorian* well

well obſerves) *Tibi* (*Principi*) *ſummum rerum judicium Dii dederunt, nobis* (*ſubditis*) *obſequii gloria relicta eſt.* The Governour hath the chief Sway and Rule of all things given him by the Gods, the Glory of Subjects is to obey. Much leſs is it any part of our Duty, in that it is diametrically contrariant to what the Apoſtle enjoins, as I now come to evince and ſhew. *Let every Soul*, &c.

Tacitus, Annal. lib. 6.

My Text needs neither Commentary nor Paraphraſe, except that of our Life and Practice; for it is

as

as ſoon underſtood, as read or heard, and obvious to the very meaneſt Capacity. And as little neceſſity is there that we ſhould be over-nice and curious in ſtraining for a Diviſion, when the words naturally reſolve themſelves into theſe two things.

Firſt, A Precept or Injunction, *Let every Soul be ſubject*, &c.

Secondly, The Reaſon or Enforcement thereof, *For there is no Power but of God.*

I begin with the *Precept*:

In the diſcuſſion or handling whereof, for your greater Edification and Inſtruction, I ſhall make uſe of this method:

Firſt, Conſider who are to be obey'd, viz. *The Higher Powers.*

Secondly, The Duty requir'd, *Subjection to them.*

Thirdly, Them who are to perform this, *Every Soul*, i. e. by a Hebraiſm, *Every Man.*

Firſt, In the firſt place then the Apoſtle tells us, *That we are to be ſubject to the Higher Powers*, the Rulers

lers and Governours of the Earth; Thoſe whom God, by conferring on them a ſpecial Sacredneſs of Eminency and Dignity, and a warrantable and lawful Authority and Power, hath ſubſtituted and in his place appointed to ſuperviſe and inſpect, direct and order the Tranſactions and Affairs of this lower World; Thoſe whom he hath called hereunto, though not immediately, and after an extraordinary manner, as *Moſes*, *David*, and others, yet in a way preſcrib'd and allow'd of by the Divine Wiſdom and Providence,

now become the only uſual and ordinary one, and which the long uſage and cuſtom of ſo many Ages hath (by its own force and power) authoriz'd and confirm'd, rendred lawful and regular. Theſe then whom God hath thus appointed and call'd, whether by an Hereditary or Elective Right * (according to the ſeveral Conſtitutions of Kingdoms or People.) Theſe, I ſay, are our Governors, and whom we are to obey.

* Τούτων τῶν βασιλειῶν αἱ μὲν κτὶ γένος εἰσὶν, αἱ δ' αἱρεταὶ. Ariſ. Pol. lib. 3, 10.

And this I the rather mention, that we may not run into thoſe dangerous Ex-

Extremes that *Popery* and *Fanaticiſm*, in oppoſition as well to *Truth*, as the *Rights* and *Regalities* of *Princes* have ſuggeſted. The one, that all *Dominion* is founded in *Grace*; and that therefore be a *Crown* never ſo much a *Prince's due*, except he be one of *God's Saints*, that is, I ſuppoſe, one of their *Brotherhood*, (for, in *their judgment*, they alone are the *Elect*, the *Precious* and *Holy Ones* of the Earth) he doth to all intents and purpoſes loſe and forfeit all; and in conſequence hereof, that a *Gifted Brother*, ſuch as *John* of *Ley-*

* *See his Character and Actions described by* Alex. Roſs, *in his View of Religions.* Part II. p. 12. *&c.*

den * at *Munſter*, hath more *Right* to the *Throne* and *Scepter*.

This then is one of the Heads of the *Fanatick Hydra*, that the moſt *impudent*, *unjuſt* and *ſeditious* Varlet, ſo that he hath but *Cunning* and *Craft* enough to *whine zealouſly*, *pretend ſpiritually*, and *look demurely*, ſhall be preferr'd before his Sovereign, eſteem'd and judg'd the *better man*, and if it is poſſible for *Treachery* and *Murther* to effect it, actually ſeated in his place.

The other, that of *Popery*, very near akin to the former, and as injurious to

to the *Right* of the *Higher Powers*, viz. *That the Pope hath power given unto him by Chriſt, and as Vice-God here upon earth, to diſpoſſeſs and depoſe any Emperour or King, Governour or Ruler whomſoever in caſe of Hereſie*; (that is, if he doth not *think* and *act* as he doth; for he that can make *new Articles* of *Faith*, can make *any thing Hereſie*:) and as to *throw down* and *diſpoſſeſs*, ſo to *lift up* and *collate* it on whom he will. We ſee then (to note this by the way) that the *Conclave* and *Conſiſtory*, *Pope* and *Fanatick*, like *Herod* and *Pontius Pilate*, can

agree, if it be to *crucifie Christ*, *destroy the Lord's Anointed.*

But is not this *strange* and *odd Doctrine*, very *wicked* and *diabolical*, that smells *rank* of *Lucifer* and his *Accomplices*, for a *Christian Bishop*, a *Successor* of St. *Peters*; and a company of *Saints* of the *newest* and *best Mint*, of the *most Reformed Reformation*, (if you'll believe them) to *disgorge* and *broach*, *abett* and *practise* in the World? Of this we may certainly and truly say, *That from the Beginning it was not so*; that neither *Christ*, nor his *Apostles*, ever

preach'd

preach'd or *acted* ſuch Divinity? No, *Cæſar* was to have his due of *Honour*, of *Tribute*, of *Submiſſion* for the *Lord's ſake*; and of *Reverence*, *Fear* and *Subjection*, becauſe he was of *God*, ſet up and appointed by *Him*. This is the language of the *Spirit*, and the fruits of it, *Love*, *Joy*, *Peace*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Faith*, (Fidelity) *Meekneſs*, *Temperance*. Nay, our *Saviour* hath expreſly told us, *That his Kingdom is not of this world*, and therefore he would not be a *Judge* and a *Divider* here. *Man, who made me a Judge, and a Divider*

Gal. v. 22, 23.

John xviii. 36.

vider over you? Luk. 12. 14. From whence then is it, That his *Holineſs of Rome*, and our *Saints* of the *Reformation* do act thus *unholily*, by *judging* and *dividing*, by *giving away* and *diſpoſing* of what doth not at all *appertain* unto them, and whereunto they cannot by any *Divine Warrant* or *Law* pretend and claim the leaſt Right? Is it not from him, who ſaid to Chriſt, *All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomſoever I will, I give it?* And do they not imitate the *Tempter*, as well in the *Falſhood*, as *Pride*

Luke iv. 6.

of

of it? For when or where did *God* ever give ſuch a *Paramount Power* or *Authority* to the *Father* of *Lyes*, or theſe his *lying Children*? I am ſure the *primitive true Saints* were never poſſeſt of it, what ever our *modern falſe Ones* may challenge as their due: nor St. *Peter* himſelf, what ever his *Succeſſor* may pretend unto. All the *power* that was given unto them, was for *Edification*, not *Deſtruction*; and this too, not in *Temporals*, but *Spirituals*: To build us up in a moſt *holy Faith*, and *ſincere Love*; to make us *humble* and *patient*,

ſelf-

ſelf-denying and *obedient*; and to render us *throughly conformable* to the *Inſtitution* and *Goſpel* of the *Holy Jeſus*. This was all the *purple* and *tiſſue*, all the *Enſigns* of *Royalty* they endeavour'd or deſir'd to *clad* and *adorn* their Followers withall: Nor did they *covet* and *ambition* any other *Scepter* than that of *Righteouſneſs*, or any other *Crown* than that of *Martyrdom*. Let then both *Conſiſtory* and *Conclave* peremptorily *define* and *determine* what they pleaſe againſt the *Higher Powers*, to *advance* their own *ſecular Pomp* and *Gran-*

Grandeur, *Intereſt* and *Authority*, we are not to *attend* unto and *obey* it. Let him be the *greateſt* of *men*, ſo that he be but *leſs* than *God*; let him be the *holieſt* of *Saints*, ſo that he be but *leſs* than *Chriſt*; let him be an *Apoſtle*, nay, let him be an *Angel from Heaven*, if he brings this *Meſſage*, this *Doctrine*, ſo *repugnant* and *contrary* to that of *God* and his *Chriſt*, to that of *Truth* and the *Goſpel*, we are to *reject* it.

And therefore ſhould another Pope *Pius* with his *Cardinals* from *Rome*, or another

other Pope *Knox* * with his *Fellow-Presbyters* from *Scotland*; these by a *Bull*, the other by a *Remonstrance*, endeavour to *dissolve* and *break* the Sacred *Bond* and *Tye* of your *Duty* and *Allegiance* to your *Natural Liege Lord* and *Sovereign*; you are to look upon these big words only, as *Bruta Fulmina*, empty Cracks, and the *Breathings* of the *Spirit* of *Antichrist*; you are to assure your selves, *that the Lord was not*, nor *ever will be in this whirlwind, earthquake and fire*; but *in the still, small voice*, that of *Love* and *Peace*, that of *Humility*

* *See Mr.* Willocks *and Mr.* Knox's *Opinion concerning the deposing of Princes, in Archbishop* Spotswood's *History of* Scotland, *with the just Censure of the Historian.* Fol. 136, 137 Edit. Lond. 1677.

1 Kings xix. 11, 12, 13.

mility and *Obedience*; and to remind your ſelves of that *Doctrine* and *Leſſon*, St. *Paul*, the more *infallible Doctor* hath taught you, and accordingly to direct and order your *Lives* and *Manners*.

Add to this, That none can *diſpenſe* with God's Laws but *God* himſelf; nor any *cancel* that *Bond* where-with we are juſtly *oblig'd* and *ty'd* to pay *Subjection* and *Obedience* to the *Supreme Magiſtrate*, but *He* who at firſt *ratifi'd* and *confirm'd* it, the *Great Almighty Law-giver*: ſo that 'tis as *abſurd* as *wicked*, at *once* both

both *vain*, *irrational*, and *irreligious*, to *attempt* and *endeavour* to *alter*, *diſannul* or *make void* that, which in the *nature* of the *thing* is to us *impoſſible*. And therefore the *Biſhop* of *Rome*, (the *Great Ring-leader* of the *Antimonarchical Faction*) and the *Chiefs* of his *Bigotted Party* here, ſhould, ere they went about and proceeded to *exert* that *tranſcendency* of *Power*, as to *alter* and *change* the tenure of *Crowns* and *Kingdoms*, undeniably *evince* and *prove* by as *good Records* and *Evidence*, as that of the *Word of God*, (which in this caſe is im-

impoſſible) that they are *lawfully* empowred hereunto; otherwiſe they do but *obtrude* for *Doctrines*, the *Commandments* of *Men*, even their *own*, and *mock* and *fool* themſelves into *deſtruction*.

And 'twill be the ſame *repeated Impudence*, *Folly* and *Madneſs* in us, if we *obey* the meer *Ipſe Dixit* ſaying of the *Biſhop* of *Rome*, though a *Pope*; or *zealous Aſſertion* of a *Covenanting Miniſter*, though a *Presbyter*, before the *Voice* of *God* certainly and undoubtedly *reveal'd* and *manifeſted* unto us in the *Holy Scriptures*.

You ſee then, that 'tis to the *Higher Powers* we are to pay *Subjection* and *Obedience*. Come I now in the *ſecond place*, to ſhew unto you what that *Subjection* and *Obedience* is.

To be *ſubject*, or *Subjection*, in the *general Notation* and *Uſe* of the word, ſignifies *Subordination* and *Inferiority*: And ſo is well *defin'd* by the *Reverend* and *Learned* Biſhop *Davenant* *, to be *Nihil aliud quàm divina diſpoſitio quâ imperfectiora perfectioribus ſubordinata ſunt, ut per hanc ſubjectionem illa ab his perficiantur, regantur & conſerventur*. Which Mr. *Daille*

* In Annotat. in cap. iii. ver. 18. Ep. ad Coloſſ.

Daille * according to his *Translator*, hath thus *paraphras'd*, viz. *To be an Order that God hath generally established in all things which constitute any kind of Body, whether it be in Nature, or in Angelical and Humane Society, that some should depend on others*: That is, *that as God hath made some things more, some less excellent; so some should be above, some beneath; some higher, some lower; and so the feeble and imperfect find their perfection in the conduct of such as are more perfect.*

* *Daillæus in locum.*

Now though this is very true, *consider'd* in the gene-

ral, & *ex parte Dei ſubjicientis*; and in reſpect of God *ſubjecting*, that is, *conſtituting* ſuch an *Order*, (as the *Biſhop* well diſtinguiſhes) yet *ex parte Creaturæ ſubjectæ*, if we *conſider* it in reſpect of the *Creature* ſubjected hereunto, it farther *denotes* a ready *inclination* and *willingneſs* to obey this *Divine Diſpoſition* or *Ordination* of God's: And this is the virtue of *Subjection*, that properly of my *Text* whereunto the *Apoſtle* hath *oblig'd* and *enjoin'd* us, *viz.* when being *ſenſible* of that *Inferiority* and *Subordination*, *Lower Rank*, *State*, *Qua-*

Quality, *Condition* or *Order* God hath plac'd us in *this World*, we heartily *ſubmit* thereunto, and *ſincerely endeavour* to perform and pay *all* that *appertains* unto, and are the *Requiſites* and *Appendages* of that ſtate and condition; and, ſo being by *rank* and *place* but *Subjects*, to give that *Obedience* and *Dutifulneſs* to our *Governours*, which by the *Divine Diſpenſation* and *Will* is become their *Due* and *Right*.

Now that we may the more *fully* and *diſtinctly underſtand* and *know* what the *Particulars* of this *Sub-*

jection are, or wherein it consists; 'twill be *fit* and *necessary* for us to take a *survey* and *prospect* of those several *excellencies* God hath impress'd upon the *Higher Powers* exclusively to all others; in that *these*, as well as the *Positive Divine Will*, are a *reason* and *cause* of our *Obedience*, and from which, as from several *Springs* and *Fountains*, flow and *derive* the *Severals* of our *Subjection*.

The *Excellencies* then to be consider'd in the *Higher Powers*, are:

First, Their *Eminency* and *Dignity*.

Secondly,

Secondly, Their *Authority* and *Power*: And,

Thirdly, Their *Neceſſity* and *Uſefulneſs* to *Mankind*.

Firſt, If we conſider the *Dignity* of the *Higher Powers*, we ſhall find it to be very *great* and *excellent*, in that *God* hath *plac'd* them above *all* others, and *made* their Perſons *ſacred*, by a peculiar *Unction* and *Conſecration*: For deſigning them by their *Place* and *Office* more *immediately* and *ſpecially* to repreſent his *Majeſty* and *Image*, he preſcrib'd the *Solemnity* of their *Inauguration*, by the *effuſion* of 1 Sam. ix. 16 x. 1

oyl or *anointing*. A Ceremony as of his *own inſtitution* and *appointment*, ſo always made uſe of by him, to *ſignifie* and *denote* a more peculiar *Eminency*, *Sacredneſs* and *Dignity*; *Separation* and *Hallowing*, *Nearneſs* and *Relation* to himſelf. Hence is it that we *find* them in *Scripture* call'd, *The Lord's Anointed*: So *David* concerning *Saul*, *The Lord forbid that I ſhould do this thing unto my maſter, to ſtretch forth my hand againſt him, ſeeing he is the Anointed of the Lord*. And accordingly we find him ſpeaking to the *Amalekite*, that brought him ty-

1 Sam. xxiv. 6.

tydings of the death of *Saul*, *How waſt thou not afraid to ſtretch forth thy hand to deſtroy the* LORDS *anointed?* So *David* himſelf is called *the anointed of God.* The *Enſigns* of their *Royalty* are God's *indeed*, derived *only* and *eſpecially* from him, who hath ſaid, *I have ſaid, Ye are Gods.* And by his ſaying ſo, hath *given* and *conferred* upon them not only in *ſhadow* and *title*, but *reality* and *ſubſtance*, that extraordinary *honour* and *dignity* of being as he is, *ſuperior unto*, and *above all* the reſt of *mankind.* And in this ſenſe is it, that St. *Paul* calls them

2 Sam. i. 14. xxiii. 1.

Pſal. lxxxii. 6.

Titus iii. 1. them *Principalities*; in my Text, *Powers*: And, *Ver.* 3. *Rulers*; i. e. the *Chieftains*, or *Chiefs*, and ſo ἀνυπεύθυνοι, *uncontroulable*, above being *ask'd* or *queſtion'd* for what they do: ἐπιτάττειν ἀνυπεύθυνον ὄντα (as the *Hiſtorian* ſpeaks) above giving a *reaſon* for what he commands. They are the *Captains*, the *Heads* of the *Body Politick*. The *Mountains* which ſtand aloft, and overlook the *Earth*. The truth is, ſo *great* and *excellent* is their *Eminency*, that Earth cannot *afford* us a *Parallel*, or *fit Repreſentation* of it; If we would *find* out one, we muſt *aſcend* into

Dio Pruſæ.

Numb. xiv. 4. Judges xi. 8. Micah vi. 1, 2.

to *Heaven*, and there *behold* it in *God* the grand *Archetype*, in whom alone 'tis *infinitely* ſeated and plac'd: For what he is in *Heaven*, they are on *Earth*, Supreme and Superlative to all others.

Now from this ὑπεροχὴ, *excellency of Dignity*, doth derive and flow (as the learned Biſhop *Andrews* obſerves) one part of our *Subjection* or *Duty* to our *Governours*, viz. *Honour*: And this both *inward* and *outward*. *Expoſition of the Commandments.* Fol. 326.

Firſt, *Inward Honour*; which is, when we have a *worthy eſteem*, an *honourable* and

and *good Opinion* of their *Perſons* and *Places*: when conſidering that *eminency* and *height* God hath *placed* them in, we no longer *look* upon them as *common perſons*, as men of our *rank* and *quality*, but as *thoſe* that are very much *above* us, as exalted to a *Throne* of *Majeſty*, and made to *partake* of a *Reſpect* and *Eſteem*, though leſs in *degree*, yet the ſame in *kind* with that we are to pay to *God* himſelf. I do not mean a *Religious Eſteem* or *Reſpect*, ſuch as is to be *paid* to God as he is *God*, viz. *a thinking him to be infinitely great and honourable*,

nourable, as in his Eſſence and Nature, ſo in his Properties and Attributes: But ſuch as is to be *paid* to him, as he is the *great, univerſal Governor*, viz. *a believing him to be Chief of the Community of thoſe he rules and governs*: And of this ſort his *Vicegerents* and *Deputies*, as they bear and expreſs his *Character* and *Excellency*, are to have their *ſhare* and *part*, as you may ſee, *Rom.* 13. 7. 1 *Pet.* 2. 17. 'Tis that we call a *Civil Reſpect*, and *indeed* is ſo: When the *Members* depending upon the *Head*, as in a *Body Natural* for *life* and *energie*, *motion* and

and *ſpirits*, ſo in a *Body Politick* for *Union*, *Preſervation* and *Strength*, do judge and believe it (*the Head*) to be the *principal*, the *beſt*, and moſt *precious part* of the whole. *Honourable* then and *worthy thoughts* are we to *entertain* of our *Governors*, ſuch as become their *Quality* and *Place*.

But as this their *Excellency* claims an *inward*, ſo ſecondly, an *outward Honour* and *Reſpect*. And this conſiſts in a *decent* and *worthy Demeanour* and *Behaviour* of our ſelves towards *Them*, when we pay unto *Them* all thoſe *marks* and *expreſſions* of

of *Reſpect* and *Honour* the *Cuſtoms* of the *Country* where we live, and *Preſcriptions* of the *Divine Writ* oblige us to: 'Tis generally call'd *good manners*, and is neither a *ſpeaking* nor *acting* either in their *preſence* or *abſence*, any thing that is *contumelious* and *diſhonourable*, *unworthy of* and *derogating from* their *place* and *dignity*.

And now, would we but *impartially reflect* and *conſider*, what could we *apprehend* or *judge* more *juſt* and *fit*, than thus to *dignifie* and *honour* thoſe whom *God* hath ſo *greatly honour'd* and *dignifi'd*? 'Tis a *juſtice* that he

he may very *rightly* and *truly* challenge from us, to give his *wiſdom* the *preference* and *precedence* to ours; to *acknowledge* and *confeſs* that he better *underſtands* and *knows* who is *worthieſt* and *fitteſt* to be *preferr'd* and *exalted* than we do: And 'tis as *juſt* that we ſhould take our *meaſures* from him, be *directed* and *guided* by that *rule* and *way* he hath *preſcrib'd* and *ſet down* for us to *walk* in, eſpecially here, where his very *Example* is implicitely a *Command*, and our *following* it the *ſafeſt* and *wiſeſt* courſe we can *pitch* upon or *propoſe*

poſe to our ſelves. Indeed were he as *Man*, of a *finite*, *terminated underſtanding*, eaſie to be *deceiv'd* and *impos'd* upon, there would be ſome *reaſon* of ſuſpecting his *wiſdom* and *prudence*, and the *reaſonableneſs* of his *preſcriptions*, and of *withdrawing*, or at leaſt *with-holding* our *aſſent*: But when he is *infinitely wiſe*, as well as *infinitely great*, ordering all *things* after an *admirable* and *excellent* manner, and chuſing the *beſt* and *moſt* ſuitable means for the Ends *deſigned* and *intended* by him, 'twould be the height of *folly* and *madneſs*, as well as

of *temerity* and *preſumption* in us, not readily to *comply* with, and *obey* the Dictates and Commands of ſo *wiſe* and *infallible* an *Inſtructor* and *Guide*.

And as it is *juſt*, ſo is it *fit* and *decent* for us thus to *act*. For what can *better become* us, than to *honour* thoſe who *beſt merit* and *deſerve* it; and are the *fitteſt* and *moſt proper Objects* of our *reſpects* and *ſervice*? Others may be *above* us, but none in *that degree* as our *Governors*. Others may *call* for our *Eſteem* and *Honour* to be *paid* to them, but none can *lay claim* to ſo

ſo much as the *Supreme Magiſtrate*: He is eminently *above all*, and therefore to be *honour'd* by us *before all*.

Beſides the *Thrones* they *ſit* upon, the *Dignity* they *poſſeſs*, is God's; his in the *Origination* and *Spring*; his too, when *deriv'd* and *communicated* to them: So that to *honour* them, is in the *conſequence* and *reſult* of it to *honour* him, to perform that *obedience* and *dutifulneſs* he *exacts* and *requires* of us, when it is not only an *imply'd* and *interpretative*, but an *explicit* and *expreſs* *Command* of his, *That we*

ſhould honour the King, and render unto Cæſar *the things that are* Cæſars.

To all which we may add, That though *Honour* is one of the *eaſieſt* and *cheapeſt Oblations* we can *offer* unto them; yet it is the moſt *valuable* and *precious Jewel* of the *Crown*, and beſt *Supporter* of the *Throne*; in that without this, the one will quickly *loſe* its *majeſty* and *luſtre*, the other *fall* and *tumble down*; and the *ſubſtracting* or *taking of it away*, is like the *Priſons* of *Princes*, always *ominous* and *fatal*, and the next ſtep to *ruine* and *deſolation*. A *King* with-

without *Honour*, is only one in *imagination*, a *meer titular precarious thing*. And therefore as *Princes* and *Rulers* have a great deal of *reason* and *cauſe* of *jealouſie* and *care* that they *part* not with the *leaſt moiety* of it, or ſuffer it to be *abus'd*, *trampled upon*, and *laid in common*, and *outrag'd* by *noiſe* and *tumult*; ſo ſhould it be our *eſpecial ſtudy*, *diligence* and *endeavour*, as we ever hope to *approve our ſelves unto God*, that neither by *vile* and *traducing ſpeeches*, nor *unjuſt* and *injurious actions*, we in the leaſt *contribute* hereunto.

Away then with all reviling *Rabſhakehs*, and curſing *Shimei's*; with all *Corahs*, and SONS of FACTION and SEDITION, out of our *Iſrael*: *O my ſoul come not thou into their ſecret*, (nor enter into their habitations) *unto their aſſembly*, *mine honour*, *be not thou united*: *Curſed be their anger*, *for it was fierce*; *and their wrath*, *for it was cruel*. *So let all thine* (and thine Anointed's) *enemies periſh*, *O Lord*; *but let them that love* (thee and) *him*, *be as the ſun when he goeth forth in his might*, Judges v. ult.

Gen. xlix. 6, 7.

But

But, *Secondly*, Another *Excellency* to be *conſider'd* in the *Higher Powers*, is their *Authority* and *Power*. And this conſiſts,

Firſt, Either in *preſcribing*, *ordering* and *commanding* what they would have *done* by the *Subject*, and ſo *compriſes* and *includes* all that right of *making*, *conſtituting* and *publiſhing* ſuch *Acts*, *Laws*, *Statutes* and *Ordinances* as they in their *judgment* ſhall *ſuppoſe* and *apprehend convenient* and *conducive* to the *Ends* of *Governments*, viz. *the Honour of God, and their own and their Peoples welfare and good.*

Or, Secondly, in *reſtraining* and *puniſhing* all *Diſobedience*, and ſo implies, *that they are not to bear the Sword in vain*, but *to be revengers of God, to execute wrath upon them that do evil.*

Or, Thirdly, in *honouring* and *rewarding* the *good* and *virtuous*, the *dutiful* and *obedient*, a *being* a *praiſe* to thoſe that *do well.*

Now that all this muſt *neceſſarily* be ſuppos'd to be the *inherent* and *unalienable Right* of the *Supreme Governour*, will be very *evident*, if we *conſider* and *reflect* that without this, he would

differ

differ nothing from a *private man*, nor be in the *leaſt able* to provide for his *own*, or his *peoples ſafety* and *happineſs*. For the *Nature* of *Government*, and ſo conſequently the *Buſineſs* of *Governors*, is to *make* and *ordain Laws*, to ſee theſe *Laws executed* and *obey'd*, to *encourage* to the *performance* hereof, by the *marks* of their *love* and *favour*, and to *deterr* and *diſſuade* from the contrary hereunto, by as ſuitable *mulcts* and *penalties*.

And if they cannot do this, what is their *Authority* and *Power*, but a meer *name* and

and *ſhadow*? For do they *govern*, who cannot *command*? Or can they *command*, who cannot *enact* and *ratifie Laws*, and *publick Edicts*? Or can they *enact Statutes* and *Decrees*, who cannot *force* their *Execution*? Or can they *enforce* their *Execution*, who cannot *reward* and *puniſh*?

And if they cannot do *ought* of this, neither *command*, nor *enact*, nor *execute*; what *advantage* or *benefit* can accrue to any *Nation* or *Kingdom*, from ſuch a *Mock-government*, or *Governor*? 'Tis then both *vain* and *abſurd*, to ſuppoſe either

ther the *one* or the *other* without this *Power*. If then the *Nature* and *End* of *Government* do require this *Authority* in the *Supreme Magiſtrate*, as certainly they do, we have from the *various conſideration* hereof, ſome more of the *ſeverals* of our *Subjection* ariſing and flowing. As,

1. From their *Authority* and *Power* to *conſtitute* and *ordain* Laws, ſprings our *Obedience*; for it is that we may *obey* them, that they either *make*, *ratifie*, or *promulge* them.

2. From their *power* of *puniſhing*, derives our *fear*

fear or *reverence* of them. And,

3. From their *power* of *conferring* and *beſtowing* the *Badges* and *Enſigns* of *Honour* ſprings *Benevolence* or *Good-will* towards them.

As to the firſt of theſe, our *Obedience* (another part of our *Subjection* to the *Higher Powers*) we may conſider it in an *active* and a *paſſive* ſence.

1. In an *Active*, and ſo it *denotes* not only a *readineſs* and *willingneſs*, a *preparedneſs* and *fit diſpoſition* of mind to *obey* and *perform* what they *require* and *command*, but alſo the *actual execution*

ecution and *juſt performance* of it: And this too *in all things*, as St. *Paul* ſpeaks, Col. 3. 22. *Nimirum in quibus Dominus carnis, Domino Spiritus contraria non imperat*, viz. *in thoſe which are not contrary to God, his Will reveal'd and declar'd unto us in his Word*, as the *Father* rightly *ſtates* and *limits it*; that is, in all things *lawful* and *honeſt*; and all are ſuch, that are not *directly* and by *immediate* conſequence *forbidden* in the *Sacred Writ*. For that being the *great Rule* of *Good* and *Evil*, the *Pandect* of the *Law* of *Nature*, and of the *Law* of *Grace*, and the *whole* of

St. Hie-rome.

of whatever *relates* unto, and concerns our *Duty* and *Piety towards God*, being fully *contain'd* therein, whatsoever doth not *oppose*, *contradict* and *thwart* ought of this either in the *general* or *particular*, in *whole* or in *part*, may *lawfully* and *warrantably* be the *matter* of our *practice* and *obedience*, and *ought* so to be, when *enjoin'd* and *commanded* by the *Higher Powers*.

And *this* I the rather note unto you, because there is a *sort of men* amongst us, who, when their *Governors* call for and require their *Obedience* and *Subjection* to their

their *just Injunctions*, (as being not *against* any thing that *God* hath *commanded* or *prohibited*) with an *unreasonable* and *impudent* importunity, *demand* Texts of *Scripture* for the *Particulars* of the *Magistrates Commands*; as if *God* had written *Bodies* of *Statutes*, of *Political* and *Municipal Laws* for every *Kingdom* and *State* in the *whole World*; and except he had done so, it is *utterly impossible* for any *Governour* ever to *satisfie* and *answer* the *unjust Pretences* of these men in their *own humor* and *way*. But when *God* hath *describ'd* only the *general* lines

lines of the *power* of *Rulers*, and of the *duty* of *Subjects*, it must necessarily be *suppos'd* and *concluded* by every *reasonable man*, that he hath left the *particulars* of it to be *determin'd* and *laid out* by them; or else farewell *all Government*, and we must *unavoidably lapse* into the *Malmsbury* Philosopher's *state of Nature*. And if then *Anarchy* and *Confusion* is far *worse* than *Tyranny*, one of the greatest *Curses* and *Evils* (as certainly it is) that can *befall* a People *consider'd* in their *Political Capacity*; and *God* and *Nature* hath made us *sociable*

tiable Creatures (a), and there is no *Member* of the *Community*, but receives *ſome benefit* from it; how very *bad* muſt that *opinion* and *project* be, notwithſtanding all its *plauſibleneſs*, that thus *immediately* and in its *own nature* tends to *defeat* us of the *fulfilling* our *natural appetites* and *deſires* as men (b), to *rob* us of all the *outward comforts* of this *life* (c), and *brings* in nought but *deſolation* and *ruine* upon the *whole*.

A great *reverence* and affectionate *zeal* for *God* and his *Word* is *pretended*, but *lay* aſide the *Vizor*, and you

(a) Πολίτικον. ὁ ἄνθρωπος ζῶον, πάσης μελίττης καὶ παντὸς ἀγελαίου ζῶου μᾶλλον, δῆλον. Ariſ. Pol. lib. i. cap. 2.

(b) *Hominem Homini natura conciliat.* Sen. Ep. ix.

(b) *Nullius Boni ſine ſocio jucunda poſſeſſio eſt.* Ep. vi.

will *eaſily* perceive that *Faction* and *Rebellion*, *Sedition* and *Anarchy* lie at the *bottom*. Theſe men would make *Jeſus* their *Political*, as well as *Spiritual* King, only that they may the more *triumphantly* tread upon the *Necks* of *Kings* and *Princes*, and with greater *contempt* and *ſcorn* reſiſt and diſobey them. But he hath avowedly *diſclaim'd* and *rejected* all things of this *kind* (as hath been *ſhew'd* above) nor is his *Goſpel* a Royal *Charter* or *Code* of *Imperial Edicts*, *Immunities* and *Priviledges*, but of *Divine* and *Eternal* Truths, Laws and

Re-

Rewards *ſupernatural* and *celeſtial*, to *fit* and *prepare*, *refine* and *purifie* us for the *glory* and *bliſs* of his *Kingdom* in *Heaven*. And therefore as to what *concerns* us as Members of a *Nation* or *Body Politick*, he remits us to the *Conſtitutions* and *Laws* of that *Kingdom* whereof we are a *part*; to be *regulated* and *order'd* according to the *will* of thoſe he hath *ſet over* us, and to *demean* and *behave* our ſelves *ſuitably* to that *ſtation*, *rank* and *quality* he as *Univerſal Governour* hath plac'd us in. And as to this, he hath *ſufficiently* ſuppli'd us with

Texts of *Scripture*, ſo *plain* and *evident*, that we may at once *run* and *read* them. So, *Deut.* 17. 10, 11. *And thou ſhalt do according to the ſentence which they of that place (which the Lord ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do according to all that they ſhall inform thee, according to the ſentence of the Law which they ſhall teach thee, and according to the judgment which they ſhall tell thee thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand nor to the left.* So, *Eccleſ.* 8. 2. *I counſel thee to keep the King's Com-*

Commandment, and that in regard of the Oath of God. So *Mat.* 22. 21. *Titus* 3. 1. So 1 *Peter* 2. 13, 14, 15. *Submit your ſelves to every ordinance of man for the Lord's ſake; whether it be unto the King as ſupreme, or unto Governors, as unto them that are ſent by Him for the puniſhment of Evil-doers, and for the praiſe of them that do well; for ſo is the Will of God.* Now as in all theſe we are ſtrictly enjoyn'd and commanded to obey the higher Powers, and the matter of our Obedience as to its various Inſtances, being not at all ſet down and determin'd in

the holy Writ, the Rule we are to walk and guide our ſelves by here, is this, *viz.* To obey and be ſubject to our Governours in all things that are not morally and intrinſecally Evil, that is, in their own nature and of themſelves; or made ſo by a poſitive Command of Gods, diſallowing and forbidding it (as hath been already ſuggeſted.) And this is the reſolution of the beſt Caſuiſts and Divines I ever met with: They tell us, and in particular our Learned *Andrews*, that Subjects are not to buſie themſelves about the things com-

Expoſition of the Commandments, fol. 339, 340.

commanded, to know particular Reaſons for the Lawfulneſs ; but if after moral Diligence fit to be uſed in all Actions of Weight, it appears not unlawful and forbidden by God, they are to obey : And the Reaſon is evident ; becauſe the Superiour hath his Commiſſion from God, and ſo his Commands are to be looked upon as proceeding from God whoſe Deputy he is, and therefore they are ſufficient Ground and Warrant for our Obedience, (God having commanded us ſo frequently in Scripture to obey our *King*) unleſs it

appears clearly that He exceeds his Commiſſion, and that his Commands are croſs to the immediate Commands of God. I ſay clearly and evidently, becauſe in things doubtful we ought to obey, (the Command of a Superiour being a determining of the Doubt.) For though 'tis true, that no man ought to do any thing with a doubting Conſcience, *for whatſoever is not of Faith, is ſin*, Rom. 14. ult. yet the Command of a Superiour is ſufficient Cauſe to remove the Doubt, He being God's Deputy to reſolve us in (ſuch) doubtful

ful Caſes, ſo that his Command is a reſolving of the Doubt, after which we ought no longer to doubt. For as St. *Bernard* ſaith, *Ipſum quem pro Deo habemus, in omnibus quæ non ſunt apertè contra Deum, tanquam Deum audire debemus.* Him who is in God's ſtead to us, we ought in all things which are not plainly againſt God, to obey as God himſelf. So the Learned *Biſhop* excellently and rightly. And ſomewhat after tells us; *That though Conſcience is immediately a Judge under God,* yet as the School-man *Alex.* of *Ales* obſerves, *it is only in ſuch*

ſuch things as are immediately commanded or forbidden by God; but in other things which he hath left to Authority, it muſt be guided and regulated by Authority: And that this Doctrine is ſo neceſſary *in Praxi*, as *Suarez* well notes, *for the preſerving of Government, and preventing of Sedition, that publick peace cannot otherwiſe be maintain'd.* So far He, with more to the ſame purpoſe, concluding the whole with this, *viz. That the Excellency of Obedience is to look at God's Will repreſented to us in his Subſtitutes, which may make the ſame Act, which it may be was ſinful in Him that com-*

commands, (I ſuppoſe He means as to its Circumſtances) *become an Act acceptable, and rewarded by God in Him that obeys.*

In a word, If we would be throughly active in our Obedience to our Governours, the Temper and Practice of the Children of *Iſrael* in the days of *Joſhua* would well become us, and be a fit and worthy Example for us to tranſcribe and imitate. *And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do; and whitherſoever thou ſendeſt us, we will go; according as we hearkned unto Moſes in all things,*

things, ſo will we hearken unto thee; only the Lord thy God be with thee, as He was with Moſes; whoſoever He be that doth rebel againſt thy Commandment, and will not hearken unto thy words in all that thou commandeſt Him, He ſhall be put to death, Joſh. 1. 16, 17, 18.

But then, of the other ſide, if it evidently and plainly appears, that what our Superiour commands, is directly and immediately contrary to the Word of God, we are not any longer to yield an active, but 2*ly*. Paſſive Obedience to Him; *i. e.* we are not to do and

and perform it, but patiently to ſuffer what He is pleas'd to inflict for our refuſal.

1. We are not to do it, in that God hath antecedently oblig'd us hereunto, by commanding the contrary; and we are to obey God before man, as being the ſupreme Lord and Ruler of all things; and therefore where our obedience to man is an inſtance of our diſobedience to God, there we muſt diſobey man, at leaſt not yield him Active obedience, that we may actively obey God.

2. But as we are not in this

this Caſe to obey, ſo neither are we to withſtand, gainſay and impugn, but humbly and quietly to ſubmit to the puniſhment they ſhall impoſe upon us for our not obeying; becauſe all the Weapons Chriſt hath put into the hands of his Followers and Diſciples, wherewith to defend and revenge themſelves, (in reſpect of the Magiſtrate eſpecially) are only Prayers and Tears. And therefore all Conſpiracies, Treaſons and Rebellions, all ſeditious Pamphlets, factious Meetings, and diſobedient Reſiſtings, are not to be nam'd

nam'd amongſt us with liking and Approbation, as becometh Saints. *For* (if we'll believe St. *Peter*) *this is thank-worthy, if a man for Conſcience towards God endure grief, ſuffering wrongfully; and if when ye do well and ſuffer for it, ye take it patiently, this is acceptable with God, for even hereunto were ye called. And herein we may rejoyce, in as much as we are partakers of Chriſt's ſufferings, that when his Glory ſhall be reveal'd, we may be glad with exceeding Joy.*

1 Ep. ii. xix, xx.

1 Ep. iv. xiii.

But let us take care that none of us ſuffer as a Murtherer, or as a Thief, or as an Evil-

Ib. Ver. xv.

Evil-doer, or as a buſie-body in other mens matters; that is, That none of us by our Folly and Obſtinacy, our Irreligion and Wickedneſs, our diſobeying and reſiſting Thoſe whom God hath ſet over us, and a ſcandalous pretence of Piety and Conſcience, (when they are no way intereſſed in our Cauſe) draw and force the publick Rods and Ax upon our Backs, for a juſt puniſhment and revenge of our Unrighteouſneſs and Sin: And then think we ſuffer upon the account of Faith and a good Conſcience, when indeed it is becauſe we

we have made ſhipwrack of both. It is one thing to ſuffer, for ſo every Male-factor doth; and another thing to ſuffer for Righteouſneſs: It is the Cauſe, not the Puniſhment, that makes the Martyr; and Religion and Holineſs, not the Gibbet and Stake, that can entitle unto, or ſecure us of, the incomprehenſible Weight of Glory. Very careful therefore muſt we be, ere we reject and diſavow the Commands of our Governours, ſo as not actually to obey and perform them; that we are upon God's ſide, do it out of

Love and Obedience unto, and Fear of Him, otherwiſe *they that reſiſt, ſhall receive to themſelves damnation.* The Rule here is, *That they that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful Creator*: i. e. That they have reſpect unto all his Commandments, that they endeavour all they can to perform and keep them, and to have a Conſcience void of offence both towards God and towards man: And if we act thus, as we ſhall be ſure never to rebel, ſo too our non-Obedience to man, will be

Rom. xiii. ii.

1 Ep. Pet. iv. ult.

be an Obedience to God, a grateful and delightful Sacrifice to him. He will accept and own our Perſons and Cauſe, aſſiſt and help us in it, and crown and reward us for it.

In fine, Humility and Patience, Self-denial and Meekneſs, Submiſſion and Reſignation to the divine Will, are the true Chriſtian's Robe and Attire, the juſt Ingredients of his Obedience. Let his Prince then be a *Nero*, let him be a *Diocletian*, if he cannot lawfully do and obey, he will patiently ſuffer and die: With the three Children in

the fiery Furnace, with *Daniel* in the Lions Den, with his Saviour on the Croſs, with St. *Stephen* amidſt a ſhower of Stones, he will pray for, and bleſs his Enemies; not curſe and confound them, not raiſe Mutinies and Seditions in the State, not enter into Parties, and make ſolemn Leagues and Covenants to pull off the Crown, ſubvert the Throne, and break in pieces the Scepter of his lawful King and Governor. No, he hath not thus learned Chriſt, he gave him no ſuch Leſſon nor Example: *When he was revil'd, he revil'd not*

not again, when he ſuffered, he threatned not, 1 Pet. 2. 23. This was his Practice; and can he do better or more worthily, than to imitate and copy out ſo great, ſo excellent, ſo good a Pattern? And as it was the Practice of his Saviour, ſo of his Apoſtles, ſo of all primitive Chriſtians, of the beſt and pureſt Ages of Chriſtianity. (a) And if we are ſincere and truely Chriſtian, it will be ours too; if we can obey, we will, if not, we will ſubmit to their Sentence, and ſuffer what they inflict; but we will prefer and chooſe a

(a) H. Grotius, *l.* 1. *c.* 4. §. 4, 5. *de Jure Belli & Pacis.* D. *Cave*'s Primitive Chriſtianity, part 3. ch. 4.

Dungeon and a Rack before Sedition and Mutinying, a Gibbet before Aſſociations againſt our Governour, and Death it ſelf before Rebellion.

2. But 2*dly*, Another Particular of our Subjection, deriving from their Authority, is, a Fear and Reverence of them. And that is, when conſidering and acknowledging the Majeſty and Power inherent and reſiding in them, as God's Repreſentatives, Vice-gerents and Deputies, we have ſuch an awful, juſt and due regard to their Perſons and Laws, their

Acts

Acts and Ordinances, (thoſe Limits and Bounds they have ſet us, that Rule and way of ordering our ſelves as Members of a Body Politick they have preſcrib'd us) as that we uſe our utmoſt Care and Endeavours not to tranſgreſs and violate them, and ſo not to provoke the higher Powers to puniſh and execute God's Wrath upon us for our evil Deeds. 'Tis a dread of the conſequence of our Diſobedience and their Power; of what they are authoriz'd and empowred to inflict upon, and chaſtize us with, according to our Demerits.

A Fear of diſpleaſing and offending them by any unjuſt and unlawful Action, in that by their Place and Office they are to be the Avengers of all ſuch, and appointed by God ſo to be, that we may *hear and fear, and do no more ſo preſumptuouſly.*

Rom. xiii. 4.

Deut. xvii. 13.

Now that this is a part of our Duty will be very evident, if we will but conſult what the Holy Spirit hath deliver'd and reveal'd unto us. 'Tis *Solomon's* Charge, *My Son, fear thou the Lord and the King.* And a greater's than *Solomon, Ye ſhall fear every man his Mother and*

Prov. xxiv. 21.

and his Father, Lev. 19. 3. (a) And ſo St. *Paul*, *Render to all their dues, fear to whom fear*, Rom. 13. 7. The ſame is enjoyn'd to Maſters in general, *Eph.* 6. 5. *Servants be obedient to your Maſters according to the fleſh, with fear and trembling. Servants be ſubject to your Maſters with all fear*, 1 Pet. 2. 18. To ſtand in awe then of Maſters, whether private ones, as thoſe of Families, or publick, as thoſe of Kingdoms and Nations, our Governours and Rulers, is certainly no Popiſh nor Popiſhly-affected Doctrine, (in the worſe ſence of the Phraſe)

(a) *Hæc ſententia haud dubie ad quinti præcepti explicationem ſpectat.* Calvin *in locum.*

Phraſe) that is, 'tis nothing related or akin to Idolatry and Superſtition, but purely deriv'd from God and his Word. It is not to make our King an Idol, (as ſome ignorantly prate) for wherein do we by this give Him divine Worſhip? And as little of Superſtition is there in it, for that is an unreaſonable and groundleſs Fear, but that we pay to Him is very reaſonable, in that without this He would ſoon become vile and cheap in our Eyes: And as good ground is there for it, when it is to obey God, who poſitively and expreſly commands

mands and requires us, to give this kind of Subjection to Him. The truth is, both upon the account of Wrath and for Conſcience-ſake, are we oblig'd to fear the higher Powers: Upon the account of Wrath, becauſe *the Wrath of a King is as the meſſengers of death; and where the Word of a King is, there is Power, and who may ſay unto him, What doſt thou?* So that if we have any Love and Kindneſs for our ſelves, we will endeavour to be ſo prudent, as not to incur their Diſpleaſure, who can ſo ſeverly animadvert upon, and puniſh us for our Folly

Prov. xvi. 14. Eccl. viii. 4.

Folly and Diſobedience. And if we have any true Fear of God before our Eyes, ought of that Univerſality and Sincerity of Obedience we pretend unto, we will be no leſs careful and concern'd even for Conſcience-ſake, to exert the ſame Wiſdom and Prudence, when God hath made it a ſtanding and indiſpenſable Law for us thus to act. I know 'tis objected by ſome, (that are, I fear, more ſcrupulous then wiſe, more peeviſh then religious) that we ought to fear God before Man. I ſay ſo too, nor is there the leaſt

leaſt ſhadow of Reaſon to aſſert the contrary ; but this is a miſtaking, or rather a perverting of the Queſtion. For that is not whether we are to fear God before Man ? (none I ſuppoſe that had any ſence of Religion, ever doubted of that) but the Queſtion is, whether we may not fear God and Man at the ſame time ? or whether our fearing of Man may not be an inſtance of our fearing of God ? If it may be (as certainly it is in all things that are not contrary unto and againſt God , eſpecially when he commands it, and we plead

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no farther for it then that Command extends) then as we may lawfully and ſafely do it, ſo are we bound and ty'd to the juſt performance of it, as ever we expect and hope to come to the Seat of his bleſſed and truly holy ones. For Holineſs being the way to Happineſs, and no Holineſs attainable without fearing of God, and no Fear of God without keeping his Commandments, and no keeping his Commandments without doing his Will, and no doing his Will without fearing the King; if we ever deſign to

do

do God's Will and keep his Commandments, truly to fear him, and be holy here, or happy hereafter, we must resolve to fear our King, in that there is no Holiness on Earth, no Happiness in Heaven without it.

3. But 3*dly*, Another Several of the Duty we owe unto the supream Governour, is, Benevolence. By this I understand, a sincere and hearty desire of serving him, and procuring his Good in all things that relate and appertain unto him in his Soul and Body; in his Spirituals and Temporals; in his State, consi-

der'd

ſider'd as a King, or as a Chriſtian; that his Reign may be long and proſperous, and his days many; that his Enemies may be cloath'd with ſhame and confuſion, and upon himſelf his Crown flouriſh; that he may truly fear God, ſtudy and obey his Laws, make them his Guide and his Counſellor, his Rule and way of living and acting; that he may be another *Solomon* for his Proſperity and Wiſdom, and another *David* for his Piety and Goodneſs; and ſo Felicity be his Portion now and ever, on Earth and in Heaven. Now

Now as this is a piece of Charity we owe unto the whole World, and what we are oblig'd unto by the Laws of our Religion: for we are to *do good unto all men*, Gal. 6. 10. yet as the Apoſtle there adds, *more eſpecially unto them who are of the houſhold of faith*; ſo amongſt them more eſpecially to the *Pater Patriæ*, the publick Parent or Father of the Countrey or Kingdom, in that the Good of the whole Community or Body is involv'd in his, and his Happineſs and Welfare doth derive and extend unto all. So that if we would have the

Effects of our Charity become more large and diffusive, if we would do good to a whole Nation and People, there is no better way of effecting it, then by contributing all we can to the Security and Strength of the Royal Throne, the Dignity and Honour of the Crown, and the Peace and Safety of the Prince, the Head and Life of the Body. This as it is to love and wish well not only in word and in tongue, but in deed and in truth, so is it far more generous and Christian, not so much to regard the benefiting and doing

good to a few, as to whole Nations and Kingdoms together. We may indeed provide for the Good and Happineſs of thoſe that are more nearly related to us, but certainly the greater and more communicative our Charity is, the better is it, the more noble and praiſe-worthy. But beſides that it is a part of Chriſtianity, and thus excellent ſo to act, (not to mention the bleſſing and happineſs of a good Conſcience, the Delicacies and Sweets reſulting from a ſence of having done our Duty) the proſpect and foreſight of meer

temporal Goods conſequent hereunto, may vigorouſly and effectually excite us to a proſecution hereof. For if we do in the leaſt believe or think, that the righteous and vertuous perſon hath any right to the Promiſes of this Life, or that Godlineſs is not quite excluded the Bleſſings of Earth, (as St. *Paul* aſſerts it is not, 1 *Tim.* 4. 8.) but that Providence doth even here diſpence a bountiful Portion to the holy Man, we may well conclude and reaſonably collect, that as he hath more right to them (from the divine Promiſe)

ſo

ſo more reaſon to expect them, as the preſent Reward of his Vertue and Honeſty, then others of wicked and ungodly Lives, from their unjuſt and diſhoneſt Practices. For he hath God's Veracity and Juſtice to aſſure and encourage him, and then, as *Balaam* told *Balak*, Numb. 23. 19. *Hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?* The other hath nought but the Wretchedneſs of Falſhood and Wickedneſs to ſupport and aſſiſt him. God is this man's Friend, hath him under his more ſpecial Prote-

ction, Favour and Care, and therefore he needs not doubt or deſpond, but that he will one time or other acknowledge and make good his word to him. He is that man's Enemy, hath rejected and baniſhed him his Love and Favour, and therefore tho' he may have ſuffer'd him, like wicked *Haman*, to be exalted to high Place, yet it is, *ut lapſu graviori ruat*, that his Fall may be the greater, the more exemplary and notorious. 'Tis as the Pſalmiſt ſpeaketh; *Thou ſetteſt them in ſlippery places, thou caſteſt them down and deſtroyeſt them;*

Pſal. lxxiii. 18, 19.

O how ſuddenly do they conſume, periſh, and come to a fearful end! Moſt certain is it (what the Prophet tells us) that *promotion cometh neither from the Eaſt nor from the Weſt, nor yet from the South; but God is the Judge, he putteth down one and ſetteth up another*: And if he is this, or doth that, in how fair a way of Preferment are they, who by Uprightneſs and Integrity, Sincerity, Obedience and Holineſs, endeavour to approve themſelves to God and his Vice-gerent? The Heavens and Earth may fail, but God and his Word cannot; *He is not as man that*

Pſal. lxxv. 6, 7.

1 Sam. xv. 29.

he ſhould lie, or as the ſon of man that he ſhould repent;
ii. 30. *Thoſe that honour him, he will honour.* This then may farther encourage us to render unto *Cæſar* the things that are *Cæſars*; to pay unto him that Fealty and Allegiance, that Duty and Subjection we owe him as the Lord's Anointed. The Advancement of *Joſeph* in the Houſe of *Pharaoh*, and of *Mordecai* in the Court of *Artaxerxes*, are memorable Inſtances of God's Providence, in rewarding Fidelity and Obedience to Princes. Nay, all Hiſtories both ancient and modern, ſacred and pro-

profane, do abound with Examples of this kind. And were we but ſo wiſe as to reflect and look back, we ſhould find, as from the conſtant Experience of all Ages, ſo from the nature of the thing it ſelf, that there is no Aphoriſm of State-policy more true then this, *viz.* that Loyalty and Fidelity is the beſt and readieſt way to Honour and Preferment. For God having given the power of advancing and rewarding, into the hands of Princes, on whom can they be ſuppos'd to be more inclin'd and willing, to confer the Badges

of

of Honour and Marks of their Favour, then on those who by a long Series of eminent and faithful Services, have approv'd themselves to be true Liege-men to their Crown and Dignity, their Persons and Government? A common Gratitude will acknowledge and reward a good Turn, much more that of a King, who is as an Angel of God, to discern betwixt Good and Evil, Just and Unjust, Honourable and Base. If then Princes both can and will reward Loyalty and Honesty, and if *in the light of the King's countenance there is*

Prov. xvi. 15.

is life, and his favour is as a cloud of the latter rain, it will be our Wisdom and Understanding, at all times, and in all places, to abet and adhere unto the Royal Cause, and by all the good Offices and Actions we can, declare and evince our Allegiance and Dutifulness to our King and Sovereign. By this it is very possible, and probable too, that we may with good and loyal *Barzillai*, go down to our Graves full of Days and full of Honour: but if with *Dathan* and *Abiram* we conspire against our *Moses*; if with *Achitophel* we consult and

2 Sam. ch. xvii.

ch. xix.

and plot his Ruine; with *Shimei* curſe the Lord's Anointed; and with *Abſalom* actually rebel againſt him, as we cannot upon any good and warrantable Grounds, promiſe to our ſelves a happy Iſſue and Event of theſe our wicked and unjuſt Actings, ſo generally the Conſequent and Succeſs of ſuch a blacked Villany and Impiety is, that with them they periſh in their Gainſaying, fall into the ſame Pit of Deſtruction, purchaſe a Curſe and Confuſion to themſelves, and an indelible Blot of Infamy and Reproach upon their

Name

Name and Memory now and for ever.

We have now beheld two of the Excellencies of the Higher Powers (their Dignity and Authority) and the Severals of our Duty ariſing and reſulting from them; proceed we now to the Conſideration of the third and laſt, and that is, Their Neceſſity and Uſefulneſs to Mankind.

3. That Government and Governours are a Bleſſing and Happineſs to any Nation and People, Community or Kingdom, will be very evident and apparent to any, that ſhall but re-

reflect and consider of the Calamities and Evils, the Misery and Ruine that must unavoidably attend and follow a State of Anarchy and Confusion. 'Tis the Remark of the holy Pen-man, *Judg.* 17. 6. That *when there was no King in Israel, every man did that which was right in his own eyes.* And most certain is it, that when there is none to restrain, controul and punish the Impetuosity and Rage of mens Lusts and Vices; *In pejora datur suadetq; licentia luxum;* things will quickly grow worse; and this Licentiousness and Impunity of Acting soon per-

perſwade to Luxury and Exceſs, and theſe to Injuſtice, and that to Rapine, Murther, Profaneneſs, Irreligion, and all manner of Evil. And then as 'tis in vain to look for any protection from the Laws in a lawleſs Eſtate, or to expect the Rights of Liberty and Property to be kept inviolable, when there is no diſtinction of *Meum & Tuum*, Mine and Thine, ſo is it as abſurd to imagine, that any Perſons or Things can be exempted or freed from this publick Diſtreſs, when both they and theirs lye open and ready to be ſeiz'd and

and prey'd upon, by every one that hath more Courage and Strength then themſelves. Of this kind and ſort was that ſtate of Nature (if ever there was any ſuch) Mr. *Hobbs* ſpeaks of. Though 'tis very hard to think, that God would ſo very meanly provide for the Welfare and Safety of the nobleſt part of his Creation on this ſide the Stars, and expoſe them, like Beaſts of Prey, to be devoured one by another; or that his infinite and unbounded Goodneſs would have ſuffer'd him to have ſent Man into the World,

attended with ſuch a Curſe and Plague: a Curſe that would have better anſwer'd and more fitly ſuited the Effects of his avenging Juſtice upon ſucceeding Ages, for their Iniquity and Sin; and a Plague that undoubtedly was never deſign'd by him to be the Portion of the beſt and moſt innocent part of Mankind, but of thoſe, (if of any) who have ſo learn'd and practis'd to deſpiſe Dominions, and ſpeak evil of Dignities, as rather to chooſe not to have, than to honour and obey a publick Parent, a lawful King

and Governour; tho' certainly of a contrary Judgment and Opinion to that wiſe and worthy Stateſman and Hiſtorian *Tacitus*, who hath left us this great and excellent Truth upon record, that *Præſtat ſub malo Principe eſſe quàm ſub nullo*; It is better to live under a badPrince then under none. For notwithſtanding that great and many Miſchiefs and Evils may redound to the Subject from the Reign of a bad Governour, *Et vitia erunt donec homines*, and there will be Luſts and Vices to be ſerv'd as long as there are Men, *Sed neque*

hæc

hæc continua (& meliorum interventu penſantur) yet theſe are neither ſo great, nor ſo many, nor ſo laſting, (and which are ſufficiently repair'd and made amends for, by the greater and more conſiderable Benefits and Goods we reap and enjoy under their Government) as thoſe which that ſtate of Confuſion and Diſorder muſt of neceſſity bring with it: wherein not Law and Juſtice, but Power and Force, are to be the Bounds and Rule of Right and Wrong; wherein we have not the leaſt aſſurance and ſecurity of enjoying

and poſſeſſing any thing that is deſir'd and eſteem'd of by us, and wherein our Lives and Liberties, as well as Properties and Goods, are equally at the diſpoſal of the ſtrongeſt Invader and Aggreſſor. Ἀναγκαῖον ἂν εἶ τινας ἀρχάς, as the Philoſopher ſpeaks, *'Tis therefore neceſſary that there ſhould be Governments and Governours.* And then if as the Government is lawful and well eſtabliſhed, ſo the Governour be good and gentle, one fearing God and hating Covetouſneſs, a true nurſing Father to his People and Kingdoms, a *Moſes* or a *Joſhua*,

Pol. *lib.* 3 *cap. ult.*

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a *David* or a *Solomon*, (as bleſſed be God that we have is) how great, how many Bleſſings will derive to the Subject from ſuch an excellent Prince's Reign? How very uſeful and ſerviceable muſt ſuch a One be to his Peoples Welfare and Good? and how exceedingly happy muſt a People be that are in ſuch a caſe? Is it a Happineſs and Bleſſing to have and enjoy the free exerciſe and uſe of the beſt Religion in the World, in the beſt and moſt decent manner; to worſhip God in ſpirit and in truth according to his Will and Word?

Is it a Bleſſing to have Judgment run down our Streets like an overflowing Stream, and Righteouſneſs like a mighty River? Is it a Good to live in Peace and Quiet, Security and Safety; for every one of us to ſit under his own Vine, and eat the Fruit of his own Vineyard; to be out of the reach of every devouring Harpie, and fearleſs of any griping Oppreſſor? Is it a felicity, is it a comfort and ſatisfaction to us, to have the unreſtrain'd uſe and enjoyment of all that is near and dear to us; to live under the protection of good and whol-

wholſom Laws, and the good Government of a merciful and tender Father and Prince? If ought then and All of this is a Bleſſing, a Good and Happineſs to any People it is, it muſt be ſo to us, who in a large and plentiful manner do poſſeſs and partake of all and every part of it; and is to be in the merciful deſignation and appointment of the divine Providence, the Portion and Felicity of every well-govern'd People and Nation under Heaven; all Government being at firſt conſtituted and intended by God, to be as inſtrumental

to his Glory, ſo to the general Good and Benefit of Mankind. And that it is ſo, a Heathen could tell us; Ἀπ' ἐυεργεσίας καθίσασαν τὺς βασιλεῖς, *For doing Good, Kings were firſt made.* *Ariſt. Pol.* lib. 3. cap. 11.

Now from the Conſideration of this their neceſſity and uſefulneſs to Mankind, do ſpring and flow ſome more of the Particulars of our Duty and Subjection to Them.

Firſt, A ſincere and affectionate Love for their Perſons and Government. Secondly, A Gratitude or Thankfulneſs for the Benefits

fits we receive under it and them. Thirdly, A paying them Tribute. And fourthly and laſtly, A praying for them.

1. As to the firſt of theſe, A ſincere and affectionate Love for them; It denotes our having a tender Regard for all that relates and appertains unto them; a making their Caſe, their Intereſts and Concerns, their Loſſes and Croſſes ours: ſo that be they healthy and vigorous in their Bodies, happy and proſperous in their Eſtates, we exult and rejoyce for it; 'tis *as health to our navel, and as marrow to our* Prov. iii. 8.

our bones. Be they diſeaſed and afflicted, be they injured and oppreſſed, we too ſuffer under the Calamity, our Souls are full of Anguiſh and Bitterneſs, of Grief and Trouble, and *we go heavily, as one that mourneth for his Mother.* And this is no more then what the Rule of Chriſtian Charity ſuggeſts and enjoyns, to be practis'd towards all men in general. *Rejoyce with them that do rejoyce, and weep with them that weep.* And may with greater Reaſon and upon better Grounds be ſuppos'd to be preſs'd upon and commanded us, as it reſpects Go-

Pſal. xxxv. 14.

Rom. xii. 15.

Governours in particular; in that as they are more nearly related to us, as the publick Parents of their Countreys, ſo the Good and Evil, the Proſperity and Calamity that betides them, muſt be of a far greater and more conſiderable account and conſequence, then that of any private man can be. And then if we are oblig'd to congratulate and condole in reſpect of a leſſer Felicity and Miſery, we muſt certainly much more do this upon the ſcore of a greater. If my private Neighbours Happineſs (which generally

ly extends no farther then his Family) can fill me with Tranſports and Exclamations of Joy, why ſhould not I be as much, nay more affected, for that of my Prince and Sovereign, which by being His becomes publick, a Benefit to the whole Nation and Kingdom ? And ſo of the other ſide, if I can readily communicate with his Afflictions, and ſuffer with him by a Chriſtian Compaſſion, why ſhould not I be as much dejected, and as Chriſtianly ſympathize for the Miſeries and Infelicities that attend the Royal Throne ?

Throne? The truth is, did not Prejudice and Paſſion, Sin and Folly, ſtand in the way, and obſtruct and hinder this excellent Property and Fruit of a Chriſtian Love, we ſhould do ſo; but when from groundleſs Conjectures and Surmiſes, ſcandalous Reports and libellous Defamations, unreaſonably foſter'd and cheriſh'd, abetted and vouch'd by us, we begin to ſuſpect our Governour to be our Enemy, and think that he hath a Deſign upon us for our Ruine, (becauſe forſooth he will not hearken to all our unjuſt Offers, and

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anſwer all our unreaſonable Demands) and ſo in that he will not love us, we will not love him, no wonder that ſuch an Unchriſtian Chriſtianity and Temper will ſooner provoke and ſtir us up to rejoyce at, then bewail his Loſſes, and to bewail and grieve at, then exult and be glad at his Proſperity. But is this the way ever to diſcharge or pay that Debt we owe to the whole World, and ſo to our King, of *owing no man any thing, but to love one another*? Rom. 13. 8. It is look'd upon by our Saviour comparatively, as a mean ex-

expreſſion of our Love, *to love thoſe that love us*; *do not Publicanes* (the worſt of Sinners) *the ſame?* Mat. 5. 46. But *to love our enemies, to do good to them that hate, to bleſs them that curſe us*, (ver. 44, 45.) this is Chriſtianity indeed; a quality altogether divine, a juſt imitation and reſemblance of his illimited Goodneſs, who maketh his Sun to ſhine, and his Rain to rain upon the juſt and unjuſt, and a true and infallible Mark of a ſincerely true Diſciple and Follower of Chriſts: What Publicans and Sinners never do, nor Infidels and Heathens

thens practiſe and delight in, but a Sacrifice that God is well pleas'd with, and which he will one day openly reward, and make full Retribution to in Heaven. And therefore were our Governour really our Enemy, did he actually deſign and endeavour our Deſtruction, yet we ought to love him, and to expreſs it, by having the ſame Deſires, the ſame Hopes and Fears, the ſame Joys and Sorrows, the ſame Concernment every way for him as for our ſelves, and if poſſible, greater. Let him be ſuperlatively bad, that cannot diſ-

diſ-engage and free us from the Duty of Love we owe him; for 'tis not his Goodneſs and Gentleneſs, but God's Command, that is the Ground and Reaſon of the Obligation. Let his own perſonal Faults and Vices be never ſo great, as long as he bears the Image of God in him as a Man, and repreſents his Character as a King and Governour, we are to love and affect him. But if he is very good, if we derive and reap from his Reign, all that Felicity we can expect from a happy Government and gracious Governour, then as there

will be no Ground for our Fears and Jealouſies, for our Murmurs and Complaints, then as we have no Reaſon to think him our Enemy, ſo then ſurely we will love him, if for no other Cauſe, yet becauſe he loves us, and act as charitably, at leaſt as *Publicans* and *Heathens* do. But whether we have proceeded thus far, as to equal a *Publican*'s Charity, let the many Paſquils and Lampoons, the repeated Buffoonry and Scurrility, the frequent vilifying and deriding our Superiors, be a publick and ſelf-evidencing Teſtimony: nay,

nay, let Conſcience be but throughly examin'd and ſifted, and the Jade once forc'd to ſpeak truth for the Government, and there will need no other Witneſs to give in Evidence, nor Judge to determine the Caſe. I know not what Notions ſome men may have of Chriſtian Charity, but if it is ſuch, to rake into the Sink of mens Faults and Vices, and then in a fulſom, rude way, (not to ſay Unchriſtian) to expoſe them to the publick View, may this their Charity be, if they deſire it, a Mark of their Holineſs, but other-

wiſe deſervedly anathematiz'd by all ſincerely good and ſober Chriſtians. St. *Paul* hath given us another account of Charity, *viz.* *That it ſuffers long and is kind; that it doth not behave it ſelf unſeemly; is not eaſily provoked; rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things*, 1 Cor. 13. 4, 5, 6, 7. And were ours but ſuch, ſo truly and altogether Chriſtian, we could not ſo eaſily and quickly take up with, and entertain every Story and backbiting Report againſt the Government;

ment ; improve it by misrepresentation into the grossest Falshood, and by repetition into Slander and Defamation. There will be somewhat to find fault with, and complain of, as long as there are men ; the best have their Failings, and no man can say, I am Pure , I am Clean. It would therefore better become us as Christians and Men, with good *Constantine*, to throw our Cloak over all things of this kind, to cover and conceal them, then with cursed *Cham* to reveal and disclose the Nakedness of our Father. It would

better become us as Chriſtians, in that Chriſt hath made it a Law of our Religion. *A new commandment I give unto you, that ye love one another*, Joh. 13. 34. And as men, in as much as he that ſtandeth may fall; and it may come to our turn to need mens Charity and Mercy, to paſs by and hide our Aberrancies and Tranſgreſſions. The loſs of ones good Name or Reputation, by what means ſoever effected, right or wrong, deſervedly or undeſervedly, is a great Detriment and Damage to any man, but almoſt an irreparable one,

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and infinitely greater to a King or Ruler, in that hereby he is made low and mean, as in the eyes and preſence, ſo in the hearts and affections of his People. And then as it cannot be the effect of Charity to injure and wrong any one, but to do good and tender their welfare, ſo if ours is truly Chriſtian, we will baniſh and expel all unjuſt and unrighteous Practices out of our Lives and Converſations; and inſtead of backbiting, defaming, and ſpeaking ill of, we will, as much as in us lies, and is conſiſtent with Truth, vindi-

cate, justifie and speak well of; however fairly and candidly represent and interpret their Actions, and instead of aggravating and aggrandizing, extenuate and lessen their Miscarriages and Mistakes. This as it is to love all men, so our Governours, and this that Duty we owe them.

2. But then 2*dly*, Another part of our Duty, consequent to the Benefits we receive from their Reign and Government, is Gratitude or Thankfulness. That is, A grateful sence, an humble and hearty recognition and acknowledgment

ment of all the Felicities and Bleſſings we derive from, and enjoy under them. A thing ſo very agreeable to our Make and Conſtitution as Men, to our Nature as reaſonable Creatures, that common Humanity hath always ſuggeſted and enjoyn'd it, being that wherein (as *Seneca* obſerves) *Diſcors turba conſentit*, Thoſe who diſagree for the moſt part in every thing elſe, do yet agree: And as the generoſity of our Nature doth prompt, incline and oblige us to a performance of this ſo excellent a Vertue, (being in

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Cicero's Judgment, *Non ſolum maxima, ſed Mater omnium Virtutum reliquarum*, Not only the greateſt, but the Mother of all other Vertues) ſo certainly Religion doth not diſannul or break the Bond, or diſſolve and take off that Equity and Juſtice the God of Nature and of Truth had implanted in us. No; it rather tyes it faſter, adding new Reaſons and Motives to the former. St. *Paul* enjoyns and exhorts to Thankfulneſs; *And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful.* And

Col. iii. 15.

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accordingly reckons Ingratitude or Unthankfulneſs amongſt the great and pernicious Sins and Vices of the laſt Times. *For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful.* The truth is, as Ingratitude hath by the beſt men of all Ages and Religions, been with a juſt Horror and Indignation regretted and cenſur'd as a vile and abominable thing, and ungrateful men, as the monſtrous and preternatural Births of Mankind, (for, *Si ingratum dixeris, omnia dixeris*, Speak a man ungrateful,

2 Tim. iii. 2.

ful, and ſpeak him any thing) ſo Gratitude, the humble and acknowledging Temper and Diſpoſition, hath been always deſervedly commended and applauded, and the grateful perſon eſteem'd the moſt worthy and the moſt wiſe; the Heathen and Chriſtian ſtill agreeing in the ſame Eſtimate and Judgement as to this. Nor are we of ſuch debauch'd Underſtandings, whatſoever our Practice is, as not readily to confeſs the truth hereof. We are right as to the Theory and Aſſent to the Premiſſes, but we make wrong Applications and

and falſe Concluſions. We acknowledg that we ought to make Returns one way or other for Kindneſs and good Deeds done us, but then we will not believe them to be ſuch, except they come from men of our own Sect and Party, of our own Humour and Opinion; and therefore let a Benefit be never ſo particular in its Deſignation and Uſe, never ſo purpoſely intended for us, if it doth not bring a *Shibboleth* along with it, 'tis a great odds if it meets with either Thanks or Acknowledgments, at leaſt ſuch as it merits and deſerves. This

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no doubt is one Reaſon why ſo many great good Turns have fallen to the ground, been ſo little eſteem'd and conſider'd of; and why too many of us prove ſuch a moroſe, unthankful and froward Generation, to the great publick Benefactor of his Countrey, our King and Sovereign. We ſcan his Actions by our perverſe Judgements, and meaſure his Beneficence by our falſe Rules and indirect Lines; and then if this doth not comport and agree with that, and a falſe Glaſs deceives us, let Peace and Plenty, Proſperity and Happi-

pineſs, be never ſo much our Portion, any thing ſhall have the Thanks of it from ſome men before he ſhall; and notwithſtanding what the Apoſtle hath ſaid, *He ſhall not be a miniſter of God to us for good*, Rom. 13. 4.

But is this ſuch fair Dealing and Chriſtian Juſtice, as may be expected from men of ſuch high Pretences to Purity and Holineſs? For by whom, if not by the Governour, can I be ſecur'd of my Life, my Liberty and Property? Is it not his Office and Buſineſs to defend and protect me in all this; and as me, ſo all that

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are under his Charge and Care, his Kingdoms and People? For as for Laws and inferiour Helps of Government, all that they can contribute hereunto is derivative from him: of which he is principally the Mouth, the Interpreter and the Judge, and the ſuſpenſion and execution whereof is his peculiar Prerogative and Priviledge. If then my Good and Happineſs, and that of the Nation, is an Effect of his Vigilance and Care, of his Clemency and Gentleneſs, and of his Wiſdom and Diſcretion in managing and conducting the pub-

publick Affairs and Intrigues of State, as moſt certain it is, and nothing can with any truth of Reaſon ſtand in competition with him for it, how very contrary as to Equity and Juſtice, ſo to the Sence of all wiſe and ſober men, and the truth of Chriſtianity, muſt my Actings be, if I do not with the Orator gratefully reſent it, and accept it at all times and in all places with all thankfulneſs? If I do not with Heart, and Tongue and Hand, and all the ways I can, endeavour to make ſome proportionable Returns for ſo many and ſo ex-

Acts xxiv. 3.

cellent Favours and Bleſſings? If we will not then reject and deny the Dictates and Injunctions of Nature and Grace, if we will not run counter to the Practice of the beſt, the wiſeſt and moſt civiliz'd of all Ages, we will take care to expreſs our Gratitude, as to all that have oblig'd and done us good, ſo more eſpecially to him, who in this reſpect hath far exceeded all, and in this particular alſo render unto *Cæſar* his due.

3. But that our Thanks may not appear to be meerly Verbal, we are thirdly to pay him Tribute.

And

And this is to give him ſuch liberal ſupplies out of our Fortunes and Eſtates, when they ſhall be required of us, as may fully anſwer the neceſſities and conveniences of Government; as may enable and capacitate Him to Live in that State and Grandeur, which becomes His Quality and Place, and in that Authority and Power, both at home and abroad, as may render Him juſtly formidable to all domeſtick and foreign Enemies, and qualifie Him to be a fit and effectual Protector and Preſerver, as of His own Rights and

Priviledges, ſo of thoſe of His People and Subjects. And to this Scripture and Reaſon do joyntly oblige, and with a great deal of equity and juſtice contend for: 'Tis poſitively enjoyn'd and commanded, *Rom.* 13. 7. *Render therefore to all their dues; Tribute to whom Tribute is due, Cuſtom to whom Cuſtom.* Nor is it but equitable, juſt, and reaſonable, that we ſhould do this, when from Them it is, that we live a quiet and peaceable Life in all Godlineſs and Honeſty; and from the cares and troubles they undergo for us, enjoy a ſafety

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and happineſs that none but They can procure and enrich us with.

'Tis equitable, if they ſpend and are ſpent for us, if their Treaſures and Riches are exhauſted for the publick good, that they ſhould by us be re-imburs'd refunded and fill'd, and we in ſome ſort ſpend and be ſpent for them. And 'tis reaſonable, in that otherwiſe they cannot be ſuch inſtruments of ſecurity, peace and happineſs, ſuch Miniſters of Good to us, as they would be: For if they are cut ſhort by our avarice or malice, of what is to de-

fray the publick expences, and by that the ſafety of the Nation is provided for, how can this be done and perform'd by them, when they are not able, and they cannot be able without a proportionable Allowance?

And as it is equitable and reaſonable, ſo is it juſt; for they, by their Office, being to attend continually upon this very thing, that is, to benefit and do good unto their people; and we for this very cauſe, paying them tribute, as the Apoſtle ſpeaks, 'tis in us but a diſcharging that debt we owe them, eſtabliſhed by

Ib. ver. 6.

Laws

Laws Divine and Humane, when we ſupply their Neceſſities, and fill their Exchequers. And then if theſe, and Equity, Reaſon and Juſtice, are matters of Conſcience and Religion, and ſufficient of themſelves to counter-ballance and controll the niceties of ſome mens ſcruples and doubts, and as Chriſtians we are obliged to perform what is juſt and upright, we cannot, without an open renouncing and diſavowing of all this, debar the Supreme Governour as of a Right in, ſo of a part of our Poſſeſſions, when His,

and His Kingdoms welfare and good, call for and require it of us. Prejudice and Paſſion, and pretended ſecrets of State, are not to be heeded in a ſtated and ruled caſe; which is, that if we do know, or are but probably perſwaded, or have been inform'd by the publick Governour, or his Miniſters (who may be reaſonably preſum'd to underſtand State-neceſſities better than we do) that there is a neceſſity, and a publick ſupply would be a publick benefit, we are to direct our practice by this: Becauſe the time when, and the

the quantity how much we are to give, being not defin'd by any ſtanding Law, they muſt be ſuppoſed to be left to be determined by the Needs of the Publick, or (which is the ſame here) the Will, Commands and Preſcriptions of our Superiors, the Judges thereof, and not by the other, which can never be a firm foundation for a truly tender Conſcience to build upon, or a ſafe Rule to walk by. And ſuppoſing that I am miſtaken, and that others have falſified and impoſed upon me, all that I can ſuffer by it is this; That for the preſent

ſent I have leſſened my Eſtate, but I have this advantage, I have thereby ſecur'd my Conſcience and Obedience: whereas, if what they told and ſuggeſted to me is true, the miſchiefs conſequent to my not acting as I ſhould, will be much greater, even a betraying, as much as in me lies, the welfare and happineſs, the ſtrength and ſecurity of King and Kingdom, and a manifeſt violation and breach of that Duty and Obedience I owe to God and his Vicegerent.

'Tis a State-Aphoriſm very frequent in ſome mens mouths

mouths (you may know the Trees by their Fruits) that the Head is not to be too big for the Body ; their meaning is, that 'tis the beſt policy to keep the Governour neceſſitous, leſt otherwiſe He ſhould too much inſult and trample upon the Subject. An Opinion and Practice at once Unreaſonable and Unchriſtian.

1. Unreaſonable ; in that it throws the State into a real and preſent danger, to avoid a future and dreaded one ; ſuch as may be more reaſonably ſuppoſed not to happen, than the contrary. For when the Governour expe-

experimentally finds, that He hath the Hearts and the Purſes of His People; as He cannot well require any more, ſo in all probability this will rather provoke and ſtir him up to ſecure a laſting happineſs unto them, and to mind their good when it is ſo complicated with his own, than to endeavour their ruin, or think of flaying them, when He hath ſo liberally the Fleece. This may with more reaſon and truth be expected from a neceſſitous Prince, who, to ſupply His wants, is forced to uſe Arts and Stratagems to ſqueeze

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ſome full Spunges, that He may not be quite drain'd and dried Himſelf; and to extort that by Power, and in an Arbitrary manner, which Diſloyalty and Undutifulneſs do rob and deprive Him of. A ſtrong and healthy Head, in the political ſence of it, is always a ſure indication and ſign of a ſtrong and healthy Body, in that there is an immediate dependance and communication between the one and the other: And when 'tis otherwiſe in the natural and proper meaning of it, 'tis generally an undoubted ſymptom that both

both are diſaffected, the Body as well as the Head. So that theſe men are as much out in their Phyſicks, as Politicks.

2. And as it is Unreaſonable, ſo is it Unchriſtian. 'Tis a Law of our Religion, that we ſhould pay unto *Cæſar* his due of Tribute; and leſs than what is ſufficient to maintain His Crown and Dignity, cannot be ſuppoſed to be His due: And then if we do not give Him that, but default from, and pinch Him of it, we act contrary to our Religion and Chriſtianity. We are to do our

duty,

duty, and leave the iſſue and event of things to God: Let Him be never ſo bad, *Preces & Lachrymæ*, Prayers and Tears are all that we are to oppoſe againſt Him (as I above inform'd you) and moſt certain is it, that *Non ſunt facienda mala, ut eveniant bona*, We are not to do any unjuſt and evil thing, in behalf of an undeniable and real good; but when that we propoſe to our ſelves here, is very uncertain, and yet the ſin and iniquity of our actings certain: 'Tis madneſs, 'tis preſumption, 'tis the height of Impiety to abett and a-

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vow ſuch wicked and irreligious courſes and ways.

Add to this, that we have had the woful experience, how bad a ſign of health a little Head is to the Body Politick or State; how ill it ſecures the welfare and good of a Kingdom or People? For when the Royal Martyr had, with too great Condeſcentions, too much leſſened Himſelf, did not ſome of the inferiour Members preſently ſhoot up to a preternatural growth and bigneſs, and as quickly draw away that juice and nouriſhment, by which He ſhould have been ſuſtain'd?

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Was not the Nation ſoon divided, and in a tottering falling condition? Were not Liberty and Property loſt, and the felicities of Peace exchang'd into a bloody War? This was all the healthineſs theſe Mens Policy procured us then: I hope the Burn'd Child will dread the Fire.

Say then, Suppoſing with them that Ship-money had been a publick Nuſance and illegal, had it not been better to have endur'd and undergone that, than ſo many miſeries and calamities that came rowling in upon us like a mighty torrent?

However, it was not as illegal and unjuſtifiable, as the Vote of Non-Addreſſes, as making Laws and Ordinances without a King, as erecting a High-Commiſſion Court, and Arraigning their Sovereign, as cutting off His Head, and plundering and ſequeſtring whom they would, without any truth of Law and Juſtice. But it is always lawful, 'tis ſtill juſt and Chriſtian, 'tis ſtill our duty, to help and relieve the neceſſities and diſtreſſes of our lawful King and Governor, even without forms of Law, but never ſo, to let both King

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and Kingdom fall and periſh through our fears and jealouſies, our covetouſneſs, our pride and ambition. This then is another duty we owe and are to pay unto them.

4. The Fourth and laſt is, our Prayers for Them: And whether we conſider Them in Their more private capacity, as Men and Chriſtians, or in their more publick as Governors; the reaſonableneſs and neceſſity of this part of our duty, will be very manifeſt and evident. If as Men and Chriſtians, they generally, and for the moſt part, lye

more open and expoſed to the calamities and miſeries incident to mankind, to the aſſaults and batteries of the World, the Fleſh, and the Devil, than others whoſe greater privacy is a rampart and ſecurity againſt a great many temptations and dangers, their more publick ſtate and condition of Life renders them ſubject and obnoxious to. They like the tall Cedars and high Turrets, are ſure to meet with every impetuous ſhock and blaſt of wind and foul weather, when others, as lower Trees and Structures, by their being ſo, eſcape

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their force and ſeverity: So that in this reſpect, as They want greater ſtrength and larger ſupplies of Grace to ſupport and keep Them from falling, ſo more prayers than their own, and of theſe a greater proportion and meaſure, anſwerable to their greater needs, that by a kind of holy violence we may open the floodgates of Heaven, and derive the Divine Aſſiſtance, Protection and Bleſſing upon Their Heads and Hearts, Their Lives and Actions. And this is no more than what our common Chriſtianity ſuggeſts, and a piece

of Charity we owe unto the whole Race of Mankind. Let him be *Jew*, *Infidel*, or *Turk*, we are to pray for him. It is that our Saviour enjoyns us as to our Enemies; *Pray for them which deſpitefully uſe you and perſecute you*, Mat. 5. 44. And 'tis St. *Paul's* Doctrine, *I exhort therefore, that firſt of all ſupplications, prayers, interceſſions and giving of thanks, be made for all men; for Kings, and all that are in authority; for this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſav'd, and to come to the knowledge of the truth*, 1 Tim. 2. 1,

2. 1, 2, 3, 4. But if he be a Christian King, one who hath submitted his Scepter to that of Christ, and is partaker of the same Faith and Hope of Salvation; then as we have new Reasons added to the former, in as much as we are Members of the same mystical Body, and so to be compassionate, tender, concern'd and careful for one anothers Good, which is to be expres'd as in other things, so in an entercourse of Prayer one for another; and the Apostle hath made it a necessary part of the Christian Armour; *Praying*

Eph. vi. 18. *always with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance and ſupplication for all Saints*; ſo is the Obligation enhans'd, and the Duty the more indiſpenſable. And this will yet farther appear to be the more ſo, if we conſider them as actually governing, as thoſe who have ſo great a People committed to their Charge; and ſo wanting a greater and more excellent Spirit and Wiſdom, Judgement and Diſcretion, Foreſight and Prudence, to aſſiſt, direct and help them in all the great Affairs and Tranſacti-

ſactions of the Publick. Now *every good and every perfect gift being from above, and coming down from the Father of Lights*, as St. *James* tells us; *and we are to ask, to beg this wiſdom and gift of God before we can have it*; *and the effectual fervent prayers of a righteous man availing much*, how very neceſſary will our Prayers be, that God would give them ſuch a portion of Wiſdom and Underſtanding, that they may be as Inſtruments of his Glory, ſo true nurſing Fathers to his Church and People? In praying for them, we pray for our ſelves; the Good and

Eph. i. 17

ver. 5.

Ch. v. 16

and Happineſs is ours in the reſult and conſequence. When we pray for Wiſdom and Underſtanding for our Governours, (as *Solomon* did for himſelf) we in effect pray, that God would be pleas'd to grant us to lead a quiet and peaceable Life in all godlineſs and honeſty. When we beg the Proſperity and Happineſs of their Thrones, we petition for our own Welfare: When we deſire him, that they may be men fearing him and hating Covetouſneſs, we at the ſame time beſeech him, that he will make them a Wall and Buttreſs,

treſs, a Refuge and Strength unto us his People. Becauſe if they are truly wiſe, happy and religious, theſe and many more Bleſſings will devolve upon us, and be the Felicity and Good of ſuch a People and Nation. For Wiſdom in a Prince will make him have a tender Regard and Care for the Subject, in that his Welfare depends on, and is twiſted with theirs. His Proſperity and Happineſs will make him liberal and free, and ready to help and aſſiſt them; and his Piety effectually incline and move him to baniſh all Wick-

Wickedneſs, Injuſtice and Oppreſſion. And if he doth thus act, and this is his Practice and Buſineſs, will not his Proſperity, his Happineſs and Good be ours, and ſo we abundantly recompenc'd and rewarded, for our Supplications and Requeſts to the Father of Lights on his behalf? But were there no ſuch Good redounding to us, to be expected and hoped for from our thus acting, yet are we to do and perform it, otherwiſe Sin and Iniquity will lye at our Door. We are not boldly to queſtion with God concerning the Ju-

Juſtice, the Wiſdom and Equity of the Command, that is no part of our Province; what concerns us is Obedience, and with that we are to buſie and employ our ſelves. Suppoſe then our Governour is as cruel and as wicked a Tyrant as *Maximian* was, who cut to pieces the *Thæbean* Legion, muſt not we therefore pray for him? 'Tis in ſome mens Divinity and Religion denied, we muſt not; and the Reaſon they give, is, becauſe we are not to pray for one, that we certainly know will oppreſs God's Church and People. But

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the Anſwer to this, is, Whether the Word of God doth enjoyn and command this? If it doth not, (as it cannot well be ſuppos'd to command and forbid the ſame thing) then their Reſolution being without Ground and Warrant, nay contrary to the Word, is unholy and unchriſtian, and ſo not to be followed. That it hath no Ground in Scripture, will appear from its Contrariety thereunto; and that it is contrary thereunto, will be no leſs evident, if we conſider, that without any Limitation or Reſtriction, we are poſitively com-

commanded to pray for our Enemies, and to love them, (as I have above ſhew'd.) Now if God hath commanded us to pray for them, we cannot be ſuppos'd to offend him in doing our Duty; nor can we be thought to pray againſt the Church of God, any more then God himſelf can be ſaid to be for them and againſt it, when he permits and ſuffers them miſerably to tear and diſtreſs it: for his permiſſion is no Argument of his approving or liking what they do, for then he muſt approve of every Sin, becauſe he permits

mits it, (which is Blaſphemy to aſſert) no more are our Prayers for them, a praying for their Sin, *i. e.* for its Succeſs and Effect, which yet muſt be ſuppos'd, or elſe we cannot be ſaid to pray againſt the Church. Nor is their making Havock of God's Church, the neceſſary Effect and Conſequent of his Permiſſion, in that then his permitting it muſt be the neceſſary Cauſe thereof; and ſo conſequently not they but he, the Author of it, and of all the Evil and Injuſtice attending it. No more are our Prayers the neceſſary Cauſe of

their

their acting thus wickedly, or that the neceſſary effect of Them; becauſe if they were, they would always produce the ſame effect, whether we prayed for Them, our ſelves, or others, which is falſe and contradicted by Experience. That They then are cruel Oppreſſors of Gods People, is not from Gods permiſſion or our prayers, for to both the one and the other, this is extrinſecal and accidental; Neither is their Dignity, Authority, Riches, Proſperity, or any temporal Good They enjoy, that may be looked upon

as the ſucceſs of our prayers, the neceſſary cauſe hereof, but Their wicked and evil Hearts. Theſe may indeed be incentives and motives hereunto, and ſo may the beſt things that are, be perverted and abuſed to evil; but then this is not the fault of the things but of the men, and ſo is it here. Our prayers then being not juſtly chargeable with this Evil, certainly nothing of leſſer moment (as our prejudice and paſſion) ought to prevail ſo far upon us, as to make us omit ſo neceſſary a practice and duty. But whether this, or ſomewhat

what worſe, hath not had too great a ſhare in the Objection, I ſhall leave to theſe mens Conſciences to judge and determine: Only I deſire them, they would be pleaſed ſo far to give me leave, as to acquaint and inform them of this farther additional truth, *viz.* That the outward calamities and preſſures of the Church being only Temporal Evils, not Moral and Internal ones, and permitted by God to wiſe and holy purpoſes, ſhould our prayers for wicked Governours ſo far contribute hereunto, as to enable them to afflict and

grieve the Christian Church as the *Roman Cæsars* did of old, and the whole of the Objection was true, as 'tis indeed false; yet nevertheless, we ought to prefer and chuse the doing of Christs Commands, before the enjoyment of the greatest Temporal Emolument and Good, or avoiding the greatest Temporal Calamity and Evil. And that therefore were our Governour and King the greatest Persecutor and Tyrant imaginable, we are to pray for Him; did He afflict and vex the Church of Christ never so much, we are to offer

offer up our Petitions to God for His Welfare and Good. The Reaſon is, becauſe whoſoever ſhall break one of theſe leaſt Commandments, and ſhall teachmen ſo, ſhall be called the leaſt in the Kingdom of Heaven; but whoſoever ſhall do and teach them, the ſame ſhall be called great in the Kingdom of Heaven, *Matth.* 5. 19.

I have now, according to my propoſed method, conſider'd and diſpatch'd the ſeveral particulars of that Subjection and Duty we owe to the Higher

Powers, and ſo have abundantly ſhewed you what that Subjection and Duty is, and wherein it doth conſiſt. I now come in the third place to conſider, who are the Perſons to pay this Subjection; and they are, according to the Apoſtle, πᾶσα ψυχὴ, *Every Soul*, that is, Every Man, all indiſcriminately.

And though this may be ſufficiently underſtood and collected from what I have above diſcours'd, yet that I may not be wanting to ſo good a cauſe, and in that 'tis a Truth ſo much impugn'd and contradicted by ſome

ſome Mens Doctrines and Practices, I ſhall the rather inſiſt upon it, and be the more particular in the diſcuſſion of it. That none then of what Degree, State, Quality, Condition or Calling ſoever, can with any Truth and Juſtice exempt and priviledge themſelves from paying this Subjection to the Higher Powers, will be very evident and apparent to any that ſhall conſider, that it is not in any mans power to alter or change, abrogate or diſanul that Order of Superiority and Inferiority of Governors and Governed, God

hath fixed and eſtabliſhed in the World. And if it is undeniably true that it is not, and yet all that are being Parts or Members of ſome Society or other, and all Societies conſiſting of Rulers and Ru'ed, and ſo the whole World, as to its outward Polity, being fitly diſtributed and diſtinguiſhed into theſe two Ranks or Claſſes of above and beneath, King and Subject; it will as certainly follow, that whoſoever are not of the firſt of theſe, muſt be of the ſecond; whoſoever are not of the number of thoſe that Rule, muſt be

of

of theirs that are Ruled; and if ſo, then by their place and ſtation they are to be ſubject, and to obey, becauſe God hath ſo conſtituted and appointed it; making it the Subjects buſineſs to be Obedient; the Governours to Command and Preſcribe. And that they are to Obey and to be dutiful, will yet farther appear, if we conſider that none but the Supreme in every Kingdom or Nation can poſſeſs, or be veſted with that Eminency and Dignity, that Authority and Power, that Neceſſity and Uſefulneſs to the Publick,

lick, which are the incommunicable properties of every Governour and Government ; and then if They are not thus eminent, powerful and uſeful, 'tis a contradiction to ſay, They are Governors, when They want the very Eſſence and Being of ſuch ; and if they are not Governours, they muſt be Subjects , and if Subjects, then to perform the Commands and Injunctions of their Superiors : So that the whole of the debate between us and the Adverſaries, to this Truth, the Pope of *Rome* and His Clergy of the one hand ,

and

and the Reformed Jeſuit or Kirk-Reformer of the other, will be fitly reſolved into this *Quære*, Whether they are Governours or Subjects?

If Governours, and Supreme, we allow and acknowledge the right of Their claim and exemption; they are indeed not to be ſubject, but to Rule. But how do they prove this? Or what convincing and irrefragable Argument can they give us, that God hath ſaid to them, They are Gods, and put the Sword of the Civil Power into Their Hands? If They only

ly ſay it, we can as eaſily and with as good reaſon unſay and deny it. As to the Pope, 'tis confeſſed He makes great brags of a Paramount Superiority; that He is Vicar of Chriſt, and Vice-God, and ſo hath two Swords committed to Him, the Temporal and the Spiritual. Theſe are His pretenſions and boaſts, but how true and how well-grounded, we will conſider and examine.

Boniface.

Firſt then, That the Pope is not Vicar of Chriſt, nor Vice-God, as to the right of the Temporal Sword (and whether He is ſo as to the

the other part of His claim belongs to another diſquiſition) will be very manifeſt and evident, if we conſider that our bleſſed Lord (Whoſe Perſon he pretends to repreſent, and Whoſe Place to ſupply upon earth) never exerciſed, or laid claim to any ſuch Power as a Man, or as Mediator between God and Man: For as 'twas no part of His Office and Buſineſs, ſo was He more juſt than to entrench upon and uſurp the Rights of others; and thereforetold the *Roman* Governour, that (though He were a King, yet) His Kingdom

was

was not of this world. And accordingly we all along ſee Him acting as a Subject: At His Birth, in ſubmitting to *Auguſtus*'s Decree, for He could have prevented it if He would; in the progreſs of His Life, by paying Tribute unto *Cæſar*; and at His Death, in ſuffering the Sentence of *Pilate* to be Executed upon Him, acknowledging likewiſe the lawfulneſs of the Government, when He told the Preſident, that He could have no power againſt Him, had it not been given him from above. Now for the Pope to pretend to ſupply the

John xix. 11.

place

place of Chriſt, to be His Vicar in that which He never exerciſed, but always diſclaimed and rejected, is very abſurd and irrational, as well as bold and preſumptuous: And therefore ſuppoſing Him to be the Vicar of Chriſt in other things (which yet is falſe, and only a precarious Title at beſt) yet in this particular, He cannot act, or be in His ſtead, becauſe He never acted or was ſo Himſelf, that is, a Civil Governour: So that if he will make good his claim hereunto, he muſt derive it from ſomewhat elſe than his Vicarſhip, or

elſe

elſe all His power and mightineſs will quickly fall to the ground, and he muſt, though unwillingly, part with one of his Swords, whatever becomes of the other.

But as his Vicarſhip will do him no good, ſo neither will that whereon he grounds this claim, his being Succeſſor to St. *Peter*: For moſt certain is it, that he neither, as an Apoſtle, nor as Biſhop of *Rome*, was ever Maſter or Poſſeſſor of the Temporal Sword. Nor do we read that He ever deſir'd it, except it was in that bickering and diſpute the

the Apoſtles had one with another, which of them ſhould be the greateſt: But they were rebuk'd by their Lord and Maſter, who told them, that the Kings of the Gentiles exerciſe Lordſhip over them, and they that exerciſe Authority upon them, are called Benefactors, but ye ſhall not be ſo: *But he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve.* But this was whilſt that groſs conceit was ſo rife among the Jews, that their *Meſſiah* was to be a great Temporal Prince, and before they were fully

Luke xxii. vers. 24, 25, 26.

inſtructed to the Kingdom of Heaven. After the deſcent of the Holy Ghoſt, and their being led into all truth, we find nothing tending or looking this way; then no ſtrifes or diſputes about greatneſs, but the neceſſary and truly Chriſtian Doctrines of Patience, Humility, Self-denial, Reſignation, Submiſſion and Obedience to God and Man, taught and practiſed by them. St. *Peter*, then when his Commiſſion was moſt full and Authentick, and he was endued with power from on high, not claiming any Earthly Dominion or Lord-

Lordſhip, but of the other ſide, with his Saviour, reſerving unto *Cæſar* his Rights, and Preaching and preſſing Submiſſion *unto every Ordinance of man for the Lords ſake, whether unto the King as Supreme, or unto thoſe that are ſent by Him*: I ſay, He acting thus, then how comes it to paſs that his Succeſſor (who hath no more plenitude and authentickneſs of Commiſſion than he had) doth act ſo contrary and repugnant to the doctrine and practice of Chriſt, and this his truly worthy Predeceſſor? What! Are the Truths and Graces

1 Pet. ii. 13.

of thoſe times grown obſolete and out of uſe? And the Faith once delivered to the Saints, antiquated and out-dated at *Rome*? Hath the Pride and Ambition, the Avarice and Iniquity of the Man, juſtled out the Humility and Modeſty, the Self-denial and Holineſs of the Biſhop? Or, to ſay truth, are not the Times and the Biſhops chang'd? Do they not differ as much as white and black, and are they not as oppoſite as Eaſt and Weſt? Yes certainly they are, for then and a great while after they were truly pious and devout Chriſtians, good

good and Loyal Subjects; they Preach'd and Taught the Gospel of Christ truly and sincerely; they lived and acted honestly and conscionably; they Honour'd all Men; they Lov'd the Brother-hood; they Fear'd God; they Honour'd their King. But now, instead of Honour and Love, Reproach and Hatred is the Lot and Portion of their fellow-Christians and Brethren; instead of fearing God, they trample under foot, and vilifie his Words and Truths; and instead of honouring and obeying, they despise, reject, disobey and scorn their

1 Pet. ii. 17.

rightful Lord and Sovereign. In a word, for a modeſt Clergy-man and Biſhop, we have a proud temporal Prince and Lord; for a true and ſincere Diſciple of Chriſts, one who by Injuſtice and Oppreſſion, Uſurpations and Encroachments, hath chang'd the Epiſcopal Chair into a Regal Throne; the Paſtoral Staff, into a Powerful Scepter; and the Mitre, into a Crown. 'Tis true, he ſits in the Houſe of God no longer as Biſhop and Subject, but as God, as an Imperial Monarch: But the Queſtion is not, What he

is,

is, but what he ſhould be; whether Chriſt or St. *Peter* ever gave him ſuch Authority and Pre-eminence, ever taught and acted ſo? If they did not, as hath been evinc'd and ſhew'd, his Pretences and Plea as to it, muſt be for ever null'd and evacuated: And therefore if he will not do as as he ſhould, if he will not obey and be ſubject, but proceed to domineer and uſurp, this doth not prejudge the Truth, this doth not falſifie the Apoſtle's Aſſertion, and 'twill be always wicked, unjuſt and unchriſtian in him ſo to act. And if it is ſo in him,

it cannot be otherwiſe in his Clergy, who have as little Scripture and Reaſon to plead in their behalf as he hath. For if they are to be exempted from Subjection, as ſpiritual Perſons, they are no more ſpiritual than Chriſt and his Apoſtles, and the Biſhops and Miniſters of the firſt 600 years, who yet in all that time never made uſe of, or pretended to ſuch a Claim or Right. That Chriſt and his Apoſtles did not, is very manifeſt; and that their Succeſſors, the Biſhops, with the reſt of the inferiour Clergy of thoſe Ages, did not, is not

leſs

leſs apparent to any that ſhall conſult the Annals and Records of thoſe Times. They all as acknowledg'd and confeſs'd, ſo paid and perform'd the Duty of Subjection and Obedience to the ſupream Magiſtrate and Governour (a). They look'd upon and conſider'd themſelves as Members of the Commonwealth and Kingdom where they liv'd, and ſo believed and thought it but juſt and reaſonable, that they ſhould be ſubject to the Laws of the Government that protected them in their Rights and Liberties. Nay, they were perſwaded

(a) See the Learned *Grotius*, and Dr. *Cave*, in the Books and Places above cited.

ſwaded of the neceſſity of the Obligation and Duty upon a much higher account; that God had bound it upon their Conſciences by a ſtanding, irreverſible Law: And ſo St. *Chryſoſtom* expounds the πᾶσα ψυχὴ, *every Soul*, in my Text, *i. e.* if thou be an Apoſtle, an Evangeliſt, a Prophet, or whatſoever thou art, thou muſt be ſubject; and theſe things are commanded to all, both Prieſts and Monks, and not only to Seculars and Lay-men. (b) And to this agrees that large account we meet with of the Judgement, Piety, and Practice

(b) *Videſis* Pareum *in Reſponſ. ad Dubium primum in cap. decimum tertium ad* Romanos.

ctice of the primitive Chriſtians, Clergy and Laity, as to this particular, in the ancient Apologiſts and Writers of thoſe beſt and pureſt Ages of the Church. The truth is, a long proſperity and eaſe from Perſecution, had not ſo much abus'd their Underſtandings, and perverted their Wills, as to have inſtill'd this Doctrine into their Heads, and made it the practice of their Lives. They liv'd too near the Fountain of Chriſtianity in its purity and unmixedneſs, to be yet ſo earth'd and mudded, as againſt Law

and

and Goſpel, to ſet up for a ſecular Pomp and Greatneſs, Domineering and Grandeur of their own. This was to be the work and iniquity of worſer Men and worſer Times; one of the Devil's Maſter-pieces in the Ages of Antichriſt and the Beaſt; and how very ſucceſsful it hath been to uphold and ſupport his weakned Power in the Chriſtian World, the horrid Opinions, Doctrines and Practices of that See and Church, is but too undeniable aproof and demonſtration. And whether this immoderate Love and Affectation of

Worldly

Worldly Glory and Greatneſs, and conſequent hereunto, the deſpiſing of Dominions, and ſpeaking evil of Dignities, their refuſing and denying to be ſubject to the Higher Powers, did not prepare the way for that Judgment mentioned by the Apoſtle, 2 *Theſſ.* 2. 11. That God ſhould ſend them ſtrong deluſion to believe a Lye, I ſhall leave to others peremptorily to define and determine. However, this we may affirm, that till they did believe this Lye, that the Pope was above Kings and Emperors, and ſo they not to obey Them but Him, there

there was not the tenth part of thoſe abominable Hereſies and Doctrines that have been ſince, to the diſhonour of Chriſt and Chriſtianity, and the diſturbance and diſquiet of the Chriſtian World. But whatever was the cauſe either of this or that, moſt certain is it, that neither the one nor the other is true Catholick Chriſtian Doctrine, or true Catholick Chriſtian Practiſe: Not Chriſtian Doctrine, becauſe we are to put them (*i. e.* every Soul) in mind to be ſubject to Principalities and Powers, and to obey Magiſtrates,

Titus

Titus 3. 1. Not Chriſtian Practice, becauſe that is to be ſubject to the Higher Powers, and that Clergymen are to be ſo, is by the Apoſtles performing and acting it, rendred undeniably true; eſpecially when it had been laid down in *Theſi* for a Chriſtian Doctrine before: And ſo S. *Bernard*, though he lived in corrupt times underſtood it. For writing to a Clergy-man, a Biſhop, He thus ſpeaks; *Si omnis & veſtra: Quis vos excipit ab Univerſitate? Si quis tentat excipere, conatur decipere. If every Soul is to be ſubject, then you are:*

Who

Who hath excepted you from this number? He that endeavours to except you, endeavours to deceive you. Abſurd then and wicked is it, to pretend and plead for exemption as Miniſters, when the Apoſtles of Chriſt in their Lives and Doctrines, taught and exemplified the contrary.

And what hath been ſaid here in defence of the truth againſt the Pope and his Clergy (*a*) doth as much impugn all others (whatever they call themſelves) that have drank of the *Roman* Ciſterns, and mudded waters of *Tyber*. A Popiſh Prieſt

(*a*) See Dr. *Field Of the Church*, in His Fifth Book, Chap. 44

Prieſt profeſs'd, and a Popiſh Miniſter in Maſquerade, are alike pernicious and hurtful to the Rights of Princes. The one is for doing all without the Governour, the other for not obeying, and both for not being ſubject. And if we'l believe the account a worthy Hiſtorian (*a*) gives us, of the actings of the Kirk-Reformers, we ſhall have a great deal of reaſon to believe and confeſs, that had the Pope been in *Scotland* in thoſe days, he could not well have given the Government greater troubles and diſquiets, and more

(*a*) Arch-Biſhop *Spotſwood* His Hiſtory of *Scotland*, Book 6.

unjuſtly entrenched upon its Prerogative, than a company of pert, pragmatical Synod-men did. What they did to *Mary* Queen of *Scots*, but eſpecially to her Son King *James* (that Wiſe and Excellent Prince) the Hiſtorian fully informs the Reader. Indeed their actings made ſuch an impreſſion upon Him, that (as one obſerves) they made way, and gave occaſion for that His new Aphoriſm of State, No Biſhop, No King. He meaning thereby, I ſuppoſe this; that if any Governor ſhould admit the Diſciplinarian way to be practis'd

in

in His Dominions, it laying claim to ſuch a paramount power in Church-Government, (*a*) as to ſuffer no equal and co-ordinate ſeparate Authority, much leſs any to be Supreme, would ſo juſtle, confront and withſtand Him in the Exerciſe and Uſe of His Prerogative, ſo intrench upon his Rights and Priviledges, and by its ſubtleties, pretences and inſinuations ſo ſcrew and turn Him, as e're long to juſtle ſcrew and turn Him out of His Authority and Power, as a King.

(*a*) See Arch-Biſhop *Bramhal's* fair warning of Scotch Diſcipline.

But of the other ſide, to have the way of Church-

Government by Biſhops, as Reformed in the Church of *England*, Eſtabliſhed and Set up, would be a ready and effectual way to ſecure the Throne, to enjoy the Royal Prerogatives, and to maintain and defend the Honour and Authority of the King and Government; becauſe the Church of *England* being Reform'd according to the Primitive Patterns, hath a true filial Reſpect, Tenderneſs, Love and Dutifulneſs for Her Nurſing Father, will do Him all the good Turns She can, but no bad ones; believes it Her duty to be

ſubject

ſubject and obedient, and to render, as, unto God, ſo, unto *Cæſar*, His due. And for this She is a worthy Example to the Chriſtian World, being never known to prevaricate, or be defective in this part of Her Chriſtianity; or to violate and throw down thoſe Bounds and Fences God and Truth had placed about the Perſon of Her Governor. And may this be Her Renown and Honour, Her Piety and Religion, as long as the Sun and Moon endure: May She always preſerve Her Innocency and Loyalty; may She never

drink of the dreggy defilements of the Whore of *Babylon*, and of the filth of Her ſpawn; may She continue ſtill to be, as She is, an impregnable bulwark to Monarchy, and may there ſtill be the ſhoot of a King within Her.

We have now beheld all and every part of the Command or Injunction, and ſo have gone through and perform'd the firſt and greateſt part of our Task: What remains farther to be conſidered is, Secondly, the Reaſon and Enforcement of all this, Why every Soul is to be ſubject; and

that

that is, becauſe there is no power but of God.

But before I come to ſhew unto you the force and conſequence of the Apoſtles Argument and Reaſon, it will be neceſſary to evince and demonſtrate the truth of his aſſertion, *viz.* That there is no power but of God, *i. e.* that God is the Author and Inſtituter of all Power and Government, becauſe it is a thing impugn'd and contradicted by a great many (who pretend a great Reverence for the holy Scriptures, and yet will not believe them when it is againſt their Intereſt)

and for that I may more fully conclude againſt all Sons of *Corah*, all ſeditious, mutinying and rebellious *Dathans* and *Abirams*.

As to the truth then of the Poſition, that there is no power but of God, or, that the Powers that be, are ordained of God; 'twill be very plain and apparent, if we conſider, that God having made Men by nature ſociable Creatures (*a*) that is, by their make and conſtitution, fitted them to converſe with, and do good one to another, by implanting in them a ſence of juſt and unjuſt, of good and evil,

(*a*) Φύσει μὲν ἡ ὁρμὴ ἐν πᾶσιν ἐπὶ τὴν τοιαύτην κοινωνίαν. *Ar. Pol. l.* 1. *c.* 2.

evil, (b) ἡ δὲ τούτων κοινωνία ποιεῖ οἰκίαν καὶ πολιν; and it is a communication of theſe, that conſtitutes a greater or leſſer Society, a Houſe, a City, or Kingdom, and yet no Society, whether great or ſmall, being able to ſubſiſt without Government, 'tis but reaſonable to ſuppoſe, that God giving unto man naturally, all the preparatives and materials for Society, did not withhold from him the cement and life of the whole, Government. Nay, 'tis abſurd, to imagine God to be the Author of mans ſociableneſs, or of his entring into Society,

(b) Τοῦτο γὰρ τοῖς ἀνθρώποις ἴδιον τὸ μόνον ἀγαθοῦ καὶ κακοῦ δικαίου καὶ ἀδίκου καὶ τῶν ἄλλων αἰσθησιν ἔχειν. *ibid.*

Society, and yet not to be the Author of Government; when Government is of the nature of Society, and 'tis impoſſible to conceive the one without the other: You may call them a Flock, or an Herd, of Men, but not a Society without Government; for that conſiſts (as the Philoſopher obſerves) in a communication and interchange of good and evil, of juſt and unjuſt, that is, it is the principal buſineſs and end of a Society, to determine and judge of the effects and conſequents of theſe, which 'tis a contradiction to ſay it can do, without

withoutGoverning;becauſe Governing and Judging are here reciprocal terms, ſignifying one and the ſame thing : So that either Government muſt eſſentially belong unto Society,or elſe it muſt ceaſe to be ſuch, in that without this, good and evil, juſt and unjuſt, will be words and no more, as to any real effects they can produce or have in the Community as ſuch. And then, if Government is of the eſſence and nature of Society, it muſt undeniably follow, that whoſoever conſtituted and appointed the one, muſt alſo conſti-

tute

tute and appoint the other; and that therefore, if God is the Author of Society, He muſt be likewiſe the Author of Government.

2. And that He is ſo, will be farther evident, if we ſecondly conſider, that He is the Great Univerſal Governor of all things; that with an excellent Knowledge, Care and Inſpection, He manages and conducts the whole Created Nature of Beings, and exerts as much of goodneſs and mercy in diſpoſing and ordering all things for the beſt, as He did at firſt of Power, in giving them a Being.

And

And if his good Providence doth thus extend it ſelf to the vileſt Inſects and creeping things, as to place them in ſuch a condition of Life, as is moſt ſuitable and agreeable to their Nature and Kind; if the loweſt and meaneſt part of the Creation, doth ſo largely partake of the divine Beneficence and Goodneſs, can we with any Reaſon perſwade our ſelves, that Man whom he hath created after his own Image, the beſt and chiefeſt of the viſible World, can be leſs the Object of his Bounty and Care? *Doth God take care for Oxen*, for their 1 Cor. ix 9.

their well and happy Being, as the Apoſtle urges in another Caſe? And doth he not for Us, that we may be ſo too? And then if he doth for us, it muſt certainly be in a way that may at once ſecure our Life and Welfare; it muſt be ſo as that we may enjoy our Liberty and Property, and the Goods and Benefits of our preſent ſtate and condition. But how could he have done this, but by inſtituting and appointing Government; by delegating and ſetting up ſome Perſons, with a competent Authority and Power to repreſs

preſs and curb all Outrage and Violence, Injuſtice and Oppreſſion, and to defend and protect the Weak and Impotent ? For Wickedneſs and Injuſtice were very early in the World, and no doubt there would have been more *Cains*, had not God interpos'd , and by ſomewhat of this kind retrench'd and controll'd the Exorbitancies and Irregularities of mens Paſſions and Actings. That he did it by a poſitive Command, preſently after the Flood, is very evident from *Gen.* 9. 6. *Whoſo ſheddeth mans blood, by man ſhall his blood be ſhed.*

ſhed. Which is not improbably underſtood by *Pareus* (a) to be the Inſtitution of Magiſtracy; and the Reaſon he gives for it is very conſiderable, for that it being a ſin in any private man to kill another, and yet the Man-ſlayer's blood is to be ſhed, either it muſt be ſhed by the Hand of the Magiſtrate, or by none elſe, except God would take the Executioner's part upon him, which we do not read he did. However we have this to plead farther in defence of the probability of the Opinion, that it was authoriz'd by the ſame Spirit

(a) *In reſponſ. ad tertiam Claſſem Dubiorum in cap.* 13. *ad* Rom. *pag.* 1054

rit of God in the after-Ages of the World, and that the Magiſtrate alone was with full and evident Commiſſion appointed to be God's Avenger and Miniſter, to execute wrath upon them that do Evil. And if it hath been ſo ſince with divine Allowance and Eſtabliſhment, why might it not have been ſo then? eſpecially conſidering that they were men of like Paſſions with us, of the ſame corrupted Nature and Principles, and wanted Boundaries and Fences to keep them from tranſgreſſing as well as we. And then if

God ſo early inſtituted Magiſtracy, it muſt be long before the *Græcian* or *Roman* Records had a Name or Being in the World; and that therefore the Account they give us of the Original of Government, may be very rationally ſuppos'd to be very imperfect and defective in compariſon of this, and ought to be ſo eſteem'd by all wiſe and conſiderate men; when the higheſt of their Antiquity is but of late date to the *Pentateuch*, or five Books of *Moſes*.

3. But ſuppoſing this Text doth not directly conclude

clude for the ſo early Inſtitution of publick Magiſtracy, yet that there was ſuch a thing even then in the World, will be confeſs'd and acknowledg'd by all that ſhall farther, thirdly, conſider with me, that God had by Nature conſtituted the Father, the Governour and Overſeer of his Offſpring and Iſſue. (a) And then as 'tis rational to ſuppoſe, that there needed no other Governour but the Head of the Family to ſuperviſe and inſpect, the number of People being then but few, and the Patriarchs of thoſe firſt Cen-

(a) Πᾶσα οἰκία βασιλεύεται ὑπὸ τοῦ πρεσβυτάτου. καὶ τοῦτ' ἔστιν ὃ λέγει Ὅμηρος. Θεμιστεύει δὲ ἕκαστος παίδων ἠδ' ἀλόχων. Ariſt. *Pol. lib.* 1. *cap.* 1.

turies living to a very great Age; as *Adam* (the original Stock of Mankind) nine hundred years and upwards, till after the Birth of *Lamech*, the Father of *Noah*; and he having a juſt Right of Juriſdiction and Government over all that deſcended from him, ſo may it be as reaſonably concluded that he did actually govern them to his Death, being the Imperial Lord over the whole World. However 'tis very abſurd and unreaſonable to conclude the Negative or contrary from the holy Scripture's ſilence herein, when we may as well

well conclude that *Eve* never died, becauſe it is not recorded there. 'Tis ſufficient ground for the truth of our Aſſertion, that it is conſonant and agreeable to that Order of Superiority and Inferiority God had by Nature plac'd and fix'd in the World between Parent and Child, and that Right he had given as ſuch, and is acknowledg'd by all: For if there hath been this natural Superiority and Inferiority from the beginning, then ſome by Nature were to rule and govern, and others by Nature to be ſubject and obey, or to be

governed; and if ſo, then 'tis as certain, that if God eſtabliſhed the one, he muſt the other, becauſe Superiority here denotes Government, and Inferiority a being govern'd. And ſo agreeable hereunto, *Ariſtotle*, as great a Maſter of Reaſon as any of our modern pretenders, deduces the Original of Government from a Houſe or Family to a Village, (*a*) from a Village to a City, (*b*) and from a City to a Nation or Kingdom: (*c*) And ſo Cities were firſt govern'd, and afterwards Nations, as He ſpeaks.

(*a*) Κατὰ φύσιν ἔοικεν ἡ κώμη ἀποικία οἰκίας εἶναι.
(*b*) Ἡ δ' ἐκ πλειόνων κωμῶν κοινωνία, τέλειος πόλις.
(*c*) Διὸ καὶ τὸ πρῶτον ἐβασιλεύοντο αἱ πόλεις, καὶ νῦν ἔτι τὰ ἔθνη.
Ar. Pol. lib. 1. *cap.* 1, 2.

And

And whether this be not a better and truer account of the State of Nature, than that Mr. *Hobbs* hath obtruded upon the world (*d*) I leave to all men to judge, that have but ſo much reaſon, as to conſider how they were born, or mankind propagated to the preſent generation. For if it was by the way of Father and Son, then there could not be that natural equality, ſo as to found and eſtabliſh a right contrary and inoppoſition to that of the Parent (which He pleads for, and makes one part of the foundation of his opinion) for notwith-

(*d*) *Leviathan*, cap. 13.

ſtanding that the Son hath as reaſonable a Nature as the Father, yet that cannot be ſuppoſed to be given him in prejudice of Him from whom he derived it; ſuppoſing that our being reaſonable Creatures, did give us a right to the things of the earth: For Self-preſervation is a Law of Nature as well to the Father as Child; and then the Father having ſo much the odds of the Son in his minority, would, no doubt, have quickly freed himſelf from the danger of ſuch a Competitor, and ſo mankind, long e're this, have ceaſed,

ceaſed, had this been the State of Nature.

But I deny that, as Men, or reaſonable Creatures, we have a right to all things, becauſe *The earth is the Lords, and the fulneſs thereof*; and *'Tis God that is the Lord of Heaven and Earth*: So that if we have a right to any thing, the juſtneſs of our claim muſt be founded upon Gods gift and donation, and not upon our being all equally men or endued with Reaſon, for that, as to this, is only a preparative the better to fit and diſpoſe us to enjoy and underſtand at once, the bounty and

1 *Cor.* 10. 26. *Luke* 10. 21.

and wiſdom of our Maker and Lord; and that therefore though we have all an equality of Nature, yet we have not all an equality of Right, that being variouſly diſpenſed and diſtributed according to the good pleaſure of the Divine Providence. And then as to all other things, 'tis certain that Superiority and Inferiority deſtroys Equality; and that the Parent is ſuperior to the Child, is more than evident.

And as little of ſolidity and firmneſs is there in the other part of what He lays to found his opinion on, that there

there was no coercive Power, for if there is Natural Superiority, there muſt naturally be Government, and if Government, then coercive Power. What He adds of the Nature of Mens Paſſions and Experience, argues at moſt only thus much, that Men will be ſtill inclin'd to wickedneſs and injuſtice, and that therefore there will be ſtill a neceſſity of Government and Laws to keep them within bounds. The foundation then of this fair Building, thus periſhing and coming to nought, the Superſtructure it ſelf muſt needs fall:

For

For if there was always a juſt and ſufficient power to impede and obſtruct the ill effects of Mens Luſts and Paſſions, and no Man but the *Protoplaſt* ever having *Jus in omnia, a Right to all things*, and this too by gift, as may be ſeen, *Gen.* 1. 28, 29, 30. afterwards the diſtinctions or differences of *Meum & Tuum*, *Mine and Thine*, increaſing and multiplying according as God did ſeverally diſpenſe and diſpoſe to ſeveral men; as there could be no reaſon and cauſe for this, not natural, but unnatural ſtate of mutual war and violence

(for

(for ſo it is that the Son ſhould kill the Father, and the Parent the Child) ſo is it morally impoſſible that ever there could be ſuch a ſtate, and morally uncertain that ever there was, except in this Philoſophers brains. And then if there never was ſuch a State, there muſt be always Government; becauſe otherwiſe ſuch a State would neceſſarily follow and enſue, as I have already evinc'd and ſhew'd.

4. And if there was always Government, then fourthly, it muſt be inſtituted and ordained of God, and not of the

the People (as ſome object) becauſe He alone hath the power of Life and Death; and therefore He only and none elſe can impart and communicate ſuch a power unto man. Now that capital puniſhment, or puniſhment by death, is in many caſes very requiſite and neceſſary in all Governments, will be confeſs'd by all that underſtand any thing: If then the publick Governor is not deputed and authorized hereunto by God, but by the Community; he will be only a publick murderer, notwithſtanding the conſent and allowance

lowance of the People, in that no man hath power of his own life, much leſs of that of another, and therefore cannot give that he never had, and yet all Governments and Governors exerciſe and uſe this power. To ſay they do it by virtue of their publick Miniſtry, is to ſay nothing to the purpoſe, except they have this from God as the Author and Appointer of it; otherwiſe they will be as obnoxious to the vengeance of Divine Juſtice, as the meaneſt Subject or moſt private Perſon, becauſe what God hath made a ſtanding Law to all,

is irreverſibly ſo, but where He hath made the exemption: Now if Magiſtracy or Government is of the People, it is certain the publick Magiſtrate hath not been exempted by God; and if not, then what He hath ſaid to, and commanded all, equally concerns them: And therefore, *Surely your Blood of your Lives will I require: at the hand of every Beaſt will I require it, and at the hand of Man; at the hand of every Mans Brother, will I require the Life of Man*, Gen. 9. 5. They may indeed kill a man with greater ſolemnity, as by forms of Law and

and Political Juſtice, but nought but Gods Authorizing and Empowering them hereunto, can acquit them before the Great Tribunal of Heaven: For the Life of Man is ſo ſacred and excellent a thing, as being the Image of God, that nothing can be a ſufficient reaſon and cauſe for its deſtruction except the Divine Authority interpoſes, and there is a Divine Inſtitution annext to warrant andjuſtifie the proceedings. And this we muſt ſuppoſe and acknowledge, or elſe all Governments are Tyrannical, unjuſt and contrary to the Law of Nature,

and all Governors, wicked Tranſgreſſors and Violators of it; God may diſpenſe with his own Laws, but 'tis preſumption in man to attempt it, a folly and a ſin. If then the Exerciſe of Magiſtracy, or at leaſt of this part of the Office, is without a Divine warrant, ſinful; either we muſt lay Sin at the Magiſtrates door, or confeſs the Truth of the Apoſtles Aſſertion, that *There is no Power but of God.*

To all which, we may add what I have above Noted, that it is God who hath ſaid to Governors, *I have ſaid that ye are Gods*, and by

Pſal. lxxxii. 6 John x. 30.

by His ſaying hath made them ſo. That St. *Paul* poſitively ſays, *They are Gods Miniſters, and His Revengers to execute wrath upon them that do evil*: To which agrees what we read *Prov.* 8. 15. *By me Kings Reign, and Princes Decree Juſtice.* And ſo *Daniel* told *Nebuchadnezzar, The Moſt High Ruleth in the Kingdom of men, and giveth it to whomſoever He will.* 'Tis true, St. *Peter* 1 *Ep.* 2. 13. calls Government *the Ordinance of man*; but this doth no way prejudice our cauſe, for ſo it may be, and yet of Divine Inſtitution and Right; and is with a great

Rom. xiii. 4.

Dan. iv. 32.

deal of Reaſon ſo interpreted by ſome, who tell us, that it may be a Humane Ordinance, either *Subjectivè*, in reſpect of the Subject, becauſe the Office is executed by Man; or *Objectivè*, in reſpect of the Object about which it is converſant, and that is HumaneSociety; or laſtly, τελικῶς in reſpect of the end, in that it is for the good and benefit of men. Now it may be Humane, or of Men, in all theſe ſences, and yet be ordain'd of God, or of Divine Original; and ſo we are to underſtand it, or otherwiſe we ſhall make the

Apoſtles

Apoſtles plainly contradicting one the other, which no ſincere Chriſtian will willingly admit or hear of.

I muſt confeſs that the learned *Grotius* (*a*) interprets it according to the Letter, telling us, that it was an experience or ſence of Infirmity and Weakneſs to withſtand others, or defend themſelves, that firſt joyn'd men in Civil Society, and that Civil Power had hence its Original and Beginning, and that upon

(*a*) *Lib.* 1 *cap.* 4. *§.*7. *num.* 3. *de Jure Belli & Pacis.*

Notandum eſt primo homines non Dei præcepto ſed ſponte adductos experimento infirmitatis, familiarum ſegregum adverſus violentiam in Societatem Civilem coiiſſe, unde ortum habet Poteſtas Civilis, quam ideo humanam Ordinationem Petrus *vocat.*

this account St. *Peter* calls it an humane Ordinance. But he only ſays it, and no more, and therefore all that I ſhall return, is, that he ſeems to me to unſay it in the Chapter immediately preceding this, where he tells us, (*a*) That their Opinion is to be rejected, who every where and without exœption would have the ſupreme Power to be in the People: which he muſt underſtand of the Original of Power, or elſe he needed not to have made the Remark, for who is ignorant of it, or ſo bold and impudent as to affirm

(*a*) *Rejicienda eſt eorum opinio, qui ubiq; & ſine exceptione ſummam poteſtatem eſſe volunt populi. Cap.* 3. §. 8. *num.* 1.

firm it in the other ſence? And ſo in the ſame Section again tells us, (*b*) That it is not true that all Kings (or Governours) are conſtituted by the People. And this too muſt be underſtood of the Original of Government, or elſe his Inſtance of ſuch a powerful *Paterfamilias*, Patriarch, or Father of a Family, is in vain; for there could never be ſuch a one, (granting his Suppoſition) but in the firſt Ages of the World, before its Policy and Government was ſetled: ſince, as every one is born under a Government, ſo thereby

(*b*) *Num.* 13. *Sed nec verum eſt quod aſſumitur omnes Reges à Populo conſtitui.*

ſecured of his Life and Liberty, and ſo needs not ſubject and yield himſelf a Vaſſal for Protection and Defence to any potent Neighbour. Here then he tells us, That Governours are not of the People, nor conſtituted by them, which yet they muſt be originally, if Government is a humane Ordinance in that ſence he hath explain'd it; for if it is (*hominum ſalubre Inſtitutum, & humana Lex*) a humane Inſtitution, Law, or Ordinance, then it is not divine, and if not divine, then all Governments and Governours do owe and are

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indebted for their Inſtitution and Original to Men or the People. But that they are not, this worthy Author hath affirm'd and endeavour'd to prove; and therefore tho' he ſeems to be, yet he is not a real Adverſary to the preſent Truth. Indeed he was a *Dutch-man*, bred up in the Democratical or Popular way, and then 'tis poſſible that Prejudice and Education may ſometimes blind the Eyes of a very wiſe man.

I have now too given you an Account of the divine Right of Government,

and

and have endeavour'd to anſwer what hath been moſt materially, and with greateſt ſhew of Reaſon objected ; I now proceed to the 2*d*. and laſt thing, and that is, to ſhew unto you the force and conſequence of the Apoſtle's Argument and Reaſon.

2. That a great Deference and Reſpect, Submiſſion and Obedience, is to be given and paid to every thing of divine Inſtitution, is unanimouſly acknowledg'd by all that aſſent to the Being of a God, and the Truth of the holy Scriptures. And indeed very fit

fit and reaſonable is it, very juſt and neceſſary, that we ſhould glorifie and ſerve our great Creator and Lord, in all things that relate and appertain unto him; for he being infinitely ſuperiour unto, and more excellent in Majeſty and Power, in Wiſdom and Knowledge, in Juſtice and Truth, in Mercy and Goodneſs, then all things beſides, as nothing can with an equality of Right lay claim unto, and exact ſo ſincere and hearty, ſo entire and impartial an Obedience to what is preſcrib'd, commanded and appointed

as

as he can, ſo nought can be more our Wiſdom and Underſtanding, our Felicity and Good, then to direct and order our ſelves according to his Will and Pleaſure; then to perform and be ſubject to what he hath inſtituted and ordain'd. Government then being of him, as to its Original and Inſtitution, (there being no Power but of God, as St. *Paul* aſſerts, and I have prov'd) doth upon his account challenge and require, enjoyn and command our dutiful Subjection and Submiſſion to it. It is for his Sake and by his Au-

Authority that we are to pay all that Honour, Obedience, Fear, Benevolence, Love, Gratitude, Tribute and Prayer, I have ſo largely diſcours'd of; and except we will wickedly reject God to be our Lord, openly defie his Majeſty and Power, impudently oppoſe his Juſtice and Truth, and ungratefully return all the bleſſed Effects of his Mercy and Goodneſs; nay, except we will utterly abandon all Conſiderations of Good and Evil, of Heaven and Hell, and what is to betide and happen unto us in the final Iſſue and Reſult

ſult of things, this will be the Practice and Buſineſs of our Lives, and by it ſhall we endeavour to perfect Holineſs in the ſight of God. Beſides, from whence is it that *they that reſiſt ſhall receive to themſelves damnation*, but becauſe Diſobedience and Rebellion againſt a lawful Governour, is Diſobedience and Rebellion againſt God? He eſteeming the Sin and Evil acted againſt his Deputy and Vicegerent, as acted againſt himſelf. And what God told *Samuel*, upon the *Iſraelites* Defection or falling off from him; *They have not rejec-*

Rom. xiii. 2.

1 Sam. viii. 7.

jected thee but me, is ſtill the divine Language in ſuch a Caſe, in behalf of every Prince and Ruler. Religion doth at once found and preſerve the Rights of Governours; renders their Perſons ſacred and inviolable, and their Office Majeſtick and God-like; their Eminency and Dignity, their Authority and Power being from God; and therefore to riſe up againſt them, to vilifie and abuſe their Dignity, to deſpiſe and contemn their Authority, is to vilifie and deſpiſe him, who hath put ſuch Treaſure in earthen Veſſels, and given

ſuch

ſuch Power and Excellency unto men. It cannot then be Piety and Religion, but the Extream of Impudency and Wickedneſs, and a great prophanation and violation of the Sacredneſs of divine Truths, to ſay and act as ſome men have taught and practis'd, That Subjects may lawfully bind Kings in Chains, and ſuch Nobles with links of Iron. They may with as much truth ſay, They can religiouſly lay violent Hands upon God himſelf, and bring him to condign puniſhment, (were it poſſible) as affirm, they can do this by

any

any Divine Warrant and Law to the Perſon of their Governor and King, who immediately Repreſents the Image and Character, and Executes the Place and Office of the Great Univerſal Governor, the King of Kings, and Lord of Lords. For if His Perſon and Preſence is to be fear'd and dreaded, to be Honour'd and Rever'd, and His Laws and Commands to be perform'd and obey'd; ſo are Theirs in all things wherein They Command for God, wherein They are Gods, and in Gods ſtead to us: The ſubjection we pay unto our

Governors, is a ſubjection that is Gods, and for God; in obeying Them we obey Him, whoſe principally and originally the Authority is. Add to this, that it is one part of our worſhiping and ſerving Him in Spirit and in Truth, becauſe one part of His Will and Word: So that for Men to pretend Religion, Holineſs and Conſcience in all their ways, and yet not perform this ſo neceſſary and indiſpenſible a part of their Chriſtianity, is to be holy only in imagination and opinion, and is the Piety of thoſe Dreamers *that defile*

the

the Fleſh, deſpiſe Dominions, and ſpeak evil of Dignities. Jude ver. 8. For if God is the Lord, and ſo His Authority is to be reverenc'd, and His Will obey'd, and the reverencing His Authority and obeying His Will is Religion; how can they be truly Religious, that perform neither the one nor the other? That they do not Reverence His Authority is manifeſt, in that they do not obey His Will; and that they do not obey His Will, is not leſs evident, becauſe they are not ſubject to the Higher Powers; and then if not ſubject to Them, not ſub-

ject to God; and if not ſubject to Him, then certainly not Holy, not Religious, not Conſcientious, except in pretence and ſhew. Either then we muſt make Obedience to Governors, a neceſſary ingredient of our Chriſtianity, or elſe evacuate and null Gods Authority as to us, reject and diſown His Commands, and renounce and deny the truth of our Religion. And this is that the Apoſtle intends by the reaſon and enforcement in my Text, when He tells us, that *There is no Power but of God. Let every Soul be ſubject unto the Higher Powers*, &c.

I have now by the Divine Assistance gone thro' the whole of my designed method, and have considered whatsoever the Text suggested as necessary and useful to be treated of, laying down such Rules as will be, I hope, serviceable to all that are not over-scrupulously nice, and of too tender a Conscience.

What then now remains is, to Exhort and Beseech all in the Bowels of Jesus Christ, and as they tender the Glory and Honour of God and Religion, the Safety and Welfare of the King-

doms wherein they live, and their own Eternal Good, Happineſs and Peace hereafter, that they no longer propagate and cheriſh, encourage and maintain heats and animoſities amongſt themſelves, Faction and Sedition againſt the State, and Mutinying and Rebelling againſt the Perſon and Authority of their Lawful King and Governor, but *Render unto* Cæſar *the things that are* Cæſars, and *be ſubject unto the Higher Powers.* It is a duty as much Chriſtian as any, becauſe Commanded by Chriſt himſelf; and therefore with as juſt a

right

right merits and calls for our care and concernment, our dutiful performance and practice, as any other whatsoever. We may indeed pay a partial and peacemeal Obedience to God without it, but except in this too we exercise our selves, endeavouring to keep a good Conscience, as we can never be entirely Holy, so not such faithful Stewards and diligent Servants, as shall be able to render their Accounts with joy, and whom the Lord shall bless at his coming: For if God will accept no Obedience but what is uniform,

form, ſincere and entire, and ours not being ſuch, in that we have omitted this weighty thing of the Law, this great Commandment; what can we upon good and warrantable grounds expect, but that in the day of Inquiſition and Judgment, the *Mene Tekel* will be pronounced againſt us; and that how exact and circumſpect ſoever we have been in other things, how very juſt and righteous, yet that all that Righteouſneſs ſhall not be remembred, but in the wilful preſumptuous ſin that we have ſinned, in the known and avowed

vowed treſpaſs that we have treſpaſſed, in that ſhall we die? And then could Rebellion and Diſobedience confer upon, and Crown us with as great and flouriſhing Empires and Kingdoms as the Devil vainly made an offer of to Chriſt, even thoſe of the whole World; could we thereby be as Great, as Honourable, and as Happy as our Hearts could wiſh; yet how mean, how ſad an Exchange muſt this prove for the irreparable loſs and ruin of Soul and Body in Hell? What can compenſate that unſpeakable, and never enough to be lamented,

ed, calamity and miſery? May then the juſt conſideration hereof, through Gods Omnipotent working Grace be ſo powerfully effectual, to rouze and ſtir us up, as to make us conſider and ſee now in this our day, what thoſe things are that belong unto, and make for our Peace; and ſo far prevail upon us, as that all Rebellion and Diſobedience may be as great Strangers to our Lives and Practices, as they are contrary to that pure and undefiled Religion we Profeſs: That being a People truly zealous of Good Works, in all things willing

ling and desirous to Live Honestly and Uprightly, and as becometh the Gospel of Christ, and diligent and careful in the Great Work of our High and Heavenly Calling; we may so entirely and sincerely Serve and Obey God, as that at the end of our Race we may receive the end of our Hopes, the Eternal Salvation and Blessedness of every one of our Souls. I shall Close all with that of the Apostle, *I speak as to Wise Men, Judge Ye what I say.* 1 Cor. x. 15.

FINIS.

ERRATA.

IN the Epistle, Page 2. Line 12. for *that* Read *Your*. In the Book, p. 7. l. 19. r. *to no man*. p. 174. l. 17. for *default* r. *defalk*. p. 228. l. 14. for *patterns* r. *pattern*. p. 263. for *Policy* r. *Polity*.

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